

7839
RECORD OF CHRISTIAN WORK

• CHURCH • MANAGEMENT



And thanks for the harvest of beauty,
For that which the hands cannot hold;
The harvest, eyes only can gather,
And only our hearts can enfold.

We reap it on mountain and moorland,
We glean it from meadow and lea,
We garner it in from the cloudland,
We bind it in sheaves of the sea.

—John W. Chadwick.

NOVEMBER
1935

VOLUME XII
NUMBER TWO

RELIGIOUS BOOK DIGEST

Lithographed Christmas Bulletins, Letterheads and Stationery, In Variety. Samples on Request for Early Decision



Designs of Incomparable Beauty, Artistically Reproduced by a superior five-color lithographic process—each design a portrayal of some impressive Biblical event which will aid you in conveying to your people the true significance of this holy season.

Exquisite detail in all the figures—genuine expression in every character. This material will be much appreciated by your people. It will add dignity and importance to the Announcement of your Services—create greater interest in the Bulletins and bring a more generous response to your financial appeal.

The Folders are suitable for mimeographing, multigraphing, or printing. Shipped flat, not folded.

FINANCIAL HELP ASSURED!

For Your Church, Sunday School or Society by Our Popular, Convenient, Inexpensive
DIME INLAY WAY

STURDY AND HANDY POCKET BOOKLETS FOR COIN INLAYS

All of Them Have Attractive Colored Covers

THE MAGI DOLLAR IN DIMES COLLECTOR
Collects Ten Dimes



Price \$3.00 Per Hundred
with Story Envelope

"CHRISTMAS STAR" DOLLAR IN DIMES
A Cut-Out Design for Ten Dimes



Price \$3.50 Per Hundred
with Story Envelope

"CHRISTMAS BOOTIE" DOLLAR IN DIMES COLLECTOR
A Cut-Out Design for Ten Dimes



Price \$3.50 Per Hundred
With Envelope

The "Helping Hand" Dime Collector

Collects 30 Dimes

A two-page booklet, size 3½ x 5½ inches, made of cardboard, printed in red and blue, in which dimes may be inlaid by the contributor. Deep cut-outs are made for the reception of thirty dimes.

Price, \$5.50 per hundred
100 bring.. \$ 300
200 bring.. 600
250 bring.. 750
300 bring.. 900
500 bring.. 1500
1000 bring.. 3000



OTHER COLLECTORS AVAILABLE FOR TEN, TWENTY AND FIFTY DIMES

New Offering Envelopes for Thanksgiving and Christmas

Artistic in design. Printed in pleasing colors. Scripture texts in prominence enhance the gift-getting suggestion of the envelope. Lines on the flap for name and address and amount. Size 2½ x 4 inches. Price, 40 cents a hundred; one thousand or more, \$3.50 per thousand.



Thanksgiving Offering Envelope
No. 1013



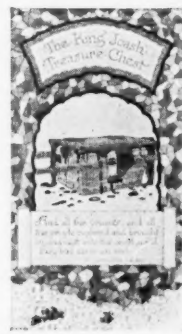
Christmas Offering Envelope
No. 1014

"ADORING WISE MEN"
Protected Slot Offering Envelope



Capacity Equivalent to 75 Nickels
Made in tough Manila paper. Printed in colors.
Price \$1.75 Per Hundred

"KING JOASH" TREASURE CHEST
Protected Slot Offering Envelope



GOODENOUGH & WOGLOM COMPANY

HARRY G. SIMPSON, President

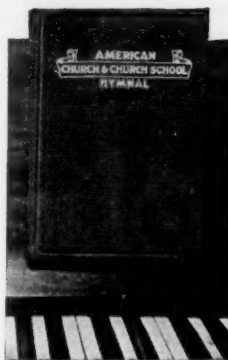
Dept. 2

296 BROADWAY

NEW YORK, N. Y.

SERVICE AND DEPENDABILITY SINCE 1848

INSPIRES SPIRITUAL GROWTH



BUILDS YOUTH INTO THE CHURCH

Fires young people with lasting zeal, imparts spiritual knowledge, teaches worship and personal devotion.

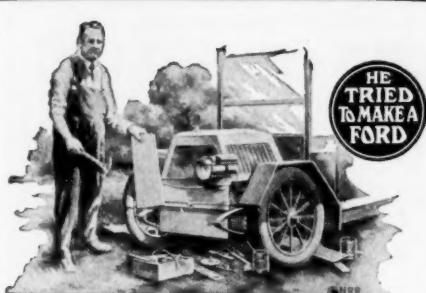
American Church and Church School Hymnal contains the standard hymns that bridge the gap between school and church as well as the more typical church school songs. A series of masterpiece art studies augment the rich liturgical material. Binding rich seal brown cloth; title gold embossed. Reduced price \$55 per 100 not prepaid. Single copy 70c postpaid. Fully orchestrated.

Great Favorites in Junior Schools
"American Junior Church School Hymnal" compiled for children of junior age, at unheard-of low price. 224 pages. Was \$60, now only \$40 per 100, not prepaid.

Write for returnable samples and Free Finance Plans.
Please mention church and denomination.

Biglow-Main-Excell Co.

5709-RE West Lake Street - Chicago



YOU probably know some men who thought they could make an automobile, and "save a little money." The home-made car was a disgrace to the men and the community and failed to give results.

Don't make the same mistake when you start a parish paper. You won't get the results and it will prove a disgrace to the church.

The National Religious Press has a great assembling plant for producing parish papers on a standardized plan. We will supply you with a worth-while magazine at about one-fifth the price ordinary printers charge.

The National Religious Press,
Grand Rapids, Mich.

Send me free of charge full particulars and samples.

Name

Street

City

C.M.:Nov.

"American Church and Church School Hymnal" encourages and expands the natural religious instincts of young people. Its use instills a worshipful attitude of heart and mind. The hymns and tunes, the readings and prayers which it contains fit the needs of youth and enrich the life of the spirit.

Only 55c each in Quantities
Formerly sold at \$65.00 per 100

Dr. Robert E. Speer's "GREATEST ACCOMPLISHMENT" CHRISTIAN REALITIES

"NO MAN'S
LIBRARY OF
CHRISTIAN
LITERATURE
CAN BE
COMPLETE
WITHOUT IT."

Dr. Charles S. Macfarland says:
"Dr. Speer's latest work should be in every Christian's possession. If there is anywhere in religious literature from Thomas a Kempis to date a finer narration than Dr. Speer's personal answers to 'What do I think Jesus is to me and does for me,' it has escaped me." \$2.50

OTHER IMPORTANT NEW BOOKS

Hugh Redwood

"Live Coals"

Meditations and Truths that Glow. The author of *God in the Shadows* takes his ideas and images direct from everyday life, the ordinary man and woman whose minds his London slum experience has enabled him to know. \$1.00

P. Whitwell Wilson

General Evangeline Booth

Mr. Wilson's concise biography of the famous Salvationist is attracting a wide audience on both sides of the Sea. \$1.00

G. Campbell Morgan, D.D.

The Answers of Jesus to Job

"The very title brings us back to the serious things of religion. It may be the very purpose of life to raise the questions which kept Job awake at night."—*The British Weekly*. \$1.25

Bernard C. Clausen, D.D.

The ABC of the New Testament

Studies based on texts, each of which begins with a different and sequent alphabetical letter. \$1.50

The Chronicles of a Minister's Family — A Real Life Story that Will Live!

THE GOLDEN THREAD

By Mabel McKee

This story of a Minister's family goes back to the days when the Rough-Riders passed through the town on their way to Cuba. College days, careers, romances of the parsonage children and then follows the World War. A story every member of your family will read and discuss with general interest and delight. \$1.50

FLEMING H. REVELL COMPANY, Publishers
158 Fifth Avenue, New York
At All Bookstores

Hugh Thomson Kerr, D.D.

A God-Centered Faith

This latest volume of the Stone Lectures (Princeton) for 1935 will enhance Dr. Kerr's reputation, and at the same time, constitute a valuable appraisal of the root values of the church of which he is a recognized leader. \$1.75

James I. Vance, D.D.

"Thus Pray Ye"

As is true of everything Dr. Vance writes, his new book on the Lord's Prayer is full of deep spiritual insight into the human heart. \$1.00

Alfred J. Sadler, A.M.

"Just Going To" and Other Stories for Juniors

The author of *Sermon Stories for Juniors* has prepared this new volume of "Junior Stories" for those who talk to and work among young folks. A wealth of most usable and quotable stories. \$1.50

P. Carnegie Simpson, D.D.

The Fact of the Christian Church

"If we are to preserve what is valuable in Protestantism we must know what it is, and we must know it fully. \$1.75

TABLE of CONTENTS

NOVEMBER 1935

Church Administration

Writing Religious News—Stanley I. Stuber.....	69
The Preacher's Use of Lantern Slides—Roland G. Bortz....	75
Brake Drum Chimes	76
Subscriptions to Building Funds—Arthur L. H. Street.....	91
Helping Absentees	94
Old Testament Films.....	97
Recognition Bonds	98
Steps in Adopting the Unified Service.....	103
Methods in Brief	68

Worship

What Happens When People Worship—Norman E. Richardson	71
Jewels to Crown the Worship Hour—Ronald E. Terry.....	74
Youthful Troubadors of Thanksgiving—Finley Keech.....	84
Personal Meditational Services.....	102

Preachers and Preaching

Shall We Share the Ministry—Jonathan Hemingway.....	67
Preachers Without Churches—William H. Leach.....	73
Chickens are My Hobby—Roland Mernitz.....	83
And So I Prayed.....	96
The Collector's Page—R. W. Albright.....	107

Homiletic Material

Mid-Week Service Topics—George W. Mattice.....	72
Illustrative Diamonds—Paul F. Boller.....	110-111
Quotable Verse	68-91-106

Selected Sermons

Sermon X-7	85
Shall I Give to the Church? (Youth Sermon)—H. L. Williams	86
Salt and Light—Paul Scherer.....	92

Bible Anniversary

The English Bible and the English Poets—James Moffatt..	77
---	----

Ministers' Wives

The Parsonage Kitchen—Betty Barclay.....	104
--	-----

Reader's Comments

They Say	105-106
----------------	---------

Books

Reviews of Religious Books.....	87-88-89-90-95
---------------------------------	----------------

Editorials

Just How Socialistic are Preachers?—What Have the Sects to Offer—Unified Service Here to Stay—The Right to be Neutral	109-110
---	---------

THE EDITOR'S DRAWER



President Roosevelt Writes Preachers

The churches of America have President Roosevelt to thank for many of the splendid religio-economic addresses made from pulpits during the past month. Just when preachers were running out of topics the President wrote asking for opinions on the social and economic legislation of his administration.

The response was immediate. Most preachers immediately announced as a sermon topic, "My Reply to Roosevelt." A few gave them to the press and were the publicity gainers. Once in a while one took the opportunity to point out that if the President would attend church once in a while he would know what preachers are thinking.

Yes, I sent my letter in with the others. It probably has nothing distinctive in it but I said some things which I wanted to get off my chest. I would like to see more of the letters sent. Let me have a look at yours. I will gladly send it back. I, too, would like to know what preachers generally are thinking about the Federal administration.

WILLIAM H. LEACH



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

Printed in Cleveland, Ohio, U. S. A., by the Tower Press, Inc.

THREE WAYS in which you can liquidate your Church Indebtedness or build a new fund.

1. Bond Issue. Divide your mortgage up into low interest bearing bonds to be sold to members and friends of the church.
2. Bond Insurance. This plan includes the bond issue plus the writing of life insurance to give additional security and guarantee a sinking fund for the payment of the obligation.
3. Sacrificial Giving. Our original short term campaign for outright gifts has raised millions of dollars for churches.

We shall be glad to advise you regarding the best method for your church. Ask for the "Analysis Chart."

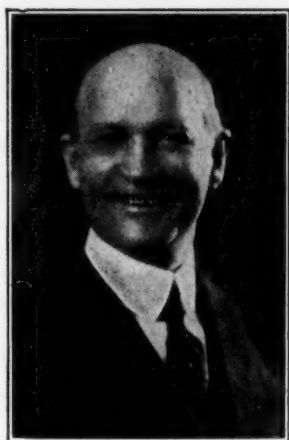
CHURCH MANAGEMENT INSTITUTE

Fourth Floor

Auditorium Building

Cleveland, Ohio

BETTER CHURCH BUILDINGS



Henry Edward Tralle

THAT there is in progress a revival of interest in church building is evidenced by the numerous calls for assistance that have come, in recent months, to *Church Management's* adviser to churches, Dr. Henry E. Tralle.

The officials of a North Carolina church sent for him recently, to advise with reference to the financing of a church-school building, thinking that the problem of plan-layout had been already solved by a local architect. Dr. Tralle was able to develop a new and better plan-layout of a building that can be erected for \$20,000.00, instead of \$30,000.00, the estimated cost of what had been contemplated, thus saving the church \$10,000.00 as a first step in financing.

The pastor of a small Washington, D. C. church, said to Dr. Tralle, a few weeks ago, "You have not only shown us a far more satisfactory and economical way to build than our architect had been able to show us, but you have developed unity of

thought and action in our committee, and have made it possible for us to go ahead and build. We had been trying in vain for four years to reach an agreement, and I am convinced that we could never have gone forward with actual construction without your assistance."

Write to Dr. Tralle about your problem. Ask him to visit your church. This initial visit can probably be arranged for a small pro-rata of the traveling expense.

Address Most Convenient Office

DR. HENRY E. TRALLE
Church Management
Auditorium Building
Cleveland, Ohio

DR. HENRY E. TRALLE
Church Management
3527 81st Street, Jackson Heights
New York City

736 GLASS SLIDES

FROM the dawn of Creation through the life and ministry of Paul, this new series of slides, *The Pictorial Bible*, contains many outstanding masterpieces of art arranged in historically, chronologically, geographically correct sequence. The series is divided into three groups—Old Testament History, which is a complete story of Beginnings and the history of the Jewish nation. The Life of Christ pictures begin with the birth of John the Baptist and continue through to the Ascension. The Acts of the Apostles series concludes with the death of Paul.

THE PICTORIAL BIBLE

Made in standard size metal glass slides. Cannot crack from heat of lamp—protected against rough handling and excessive breakage. The weight is less than half the ordinary, expensive, easy-to-break double glass slide. Send for free prospectus.



Don't deprive your church and Sunday school of this outstanding teaching aid. Deferred payments if desired. Send 10c to cover cost of mailing sample slide.

National Pictures Service, Inc.

Dept. CM-11

324 East 3rd St., Cincinnati, Ohio

Please send complete information, without expense or obligation, on *The Pictorial Bible*.

Name

Address

City State

☐ I enclose 10c for sample slide.

Hymns of the Christian Life

Edited by Milton S. Littlefield, D.D.

One of the best loved hymnals of all time.

Over 100,000 copies sold.

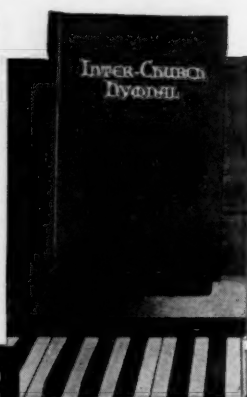
Examination Copy on Request.

A. S. BARNES & COMPANY
Publishers, 67 West 44th Street, N. Y.



HYMNS BELOVED BY ALL!

"Inter-Church Hymnal" contains the hymns, words and music that people in the pew know and love. Its exalted musical quality substantiates the high order of popular taste. Your people will be charmed, your choir director and musical committee eminently satisfied.



Only 75c each
in Quantities
Formerly sold at
\$100.00 per 100

UNIQUE PLAN of Compilation

Over 10,000 churches and 650 members of the American Guild of Organists co-operated in selecting the hymns and tunes of Inter-Church Hymnal. The only hymn book so compiled by pastors, people and church musicians. Contains all the loved hymns of general use and many new ones of tested worth. "Aids-to-Worship" section — 100 pages, Albert W. Palmer, D.D., editor—provides a golden treasury of devotion for private use or public worship.

558 pages, 713 numbers; exceptionally well bound, russet cloth, gold embossed, present low prices only \$75.00 per 100, not prepaid, single copy \$1.00 prepaid.

Write for returnable sample and FREE Finance Plans. Please give church and denomination.

Biglow-Main-Excell Co.
5709-RB West Lake Street - Chicago

RECOGNITION BONDS

As Described in the Article on Page 98

SAMPLE BOND 10c.

IMPRINTED with the name and address of your church \$4.00 per 100

Printed with your own copy to fit your local needs, \$7.00 for first 100; \$4.00 for additional hundreds.

CHURCH WORLD PRESS, INC.

Auditorium Building

Cleveland, Ohio

Near all large
Department Stores.

Convenient to
Transportation Lines
and Theatres.

Write for Illustrated
Booklet showing points of
interest and road maps.

WHEN in NEW YORK

STOP AT THE

PRINCE GEORGE HOTEL

ALBURN M. GUTTERSON, MGR.

FIFTH AVENUE at 28th STREET, N. Y.

1000 ROOMS

EACH WITH BATH

RATES

FOR ONE from \$2

FOR TWO from \$3

Auto Entrance on
E. 28th & E. 27th Sts.

Mention seeing this advertisement when you register at this hotel.

Pre-Marriage INSTRUCTION...

BOOK I

Mating

The Marriage Contract
—physical attraction—
sex—family control—
religion and sex.

BOOK II

Making the House a Home

Friends—relatives—books
—money—music—the
church—religion.

TO assist those ministers who make a practice of giving pre-marriage instruction to their youth, we have prepared two booklets. They are informing, brief, readable and Christian. Placed in the hands of those contemplating matrimony they will guide them into those adjustments which lead to satisfactory married life and home building. We believe that all clergymen may find them assets in their social leadership.

PRICES [Individual Booklets 25c each; 5 for \$1.00, postpaid.
The two Booklets in a gift box, 50c postpaid.

CHURCH WORLD PRESS, Inc.

Auditorium Building

Cleveland, Ohio

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

VOLUME XII
NUMBER 2
NOVEMBER, 1935

Shall We Share the Ministry

By Jonathan Hemingway

Here is the genuine experience of a young minister who has chosen to present his story under the fictitious authorship of Jonathan Hemingway.

SENECA said that he would rather be sick than idle. No man wants to be idle, but the present economic depression has caused much unemployment. Our social order can no longer be classified into rich and poor, but only as employed and unemployed. Among the millions who are unemployed, we also find the Christian minister who is without a pulpit. It is my purpose in this article to present my experience in an endeavor to find a church. The reader may judge for himself whether or not the facts I have presented are true.

I

The economic depression swept over our country like a devastating cyclone, demoralizing millions of honest men and women. More than twenty million men are still unemployed. While the trough of the depression was reached in 1933 and efforts of recovery proceeded, the number of unemployed has not yet materially decreased. While the PWA program will enlist three and a half million of unemployed men and women, according to recent announcements, the question arises, what will happen to the balance of sixteen and one half million left over?

Among the large number of unemployed is also the Christian minister. In Chicago alone there are scores of ministers and their families on public relief rolls and have become known as "cases" and "clients." A recent survey of the Christian churches shows that while the attendance has not materially changed but remained relatively stable, per capita giving fell off at least fifty per cent. In view of the fact that the present economic depression has such a

wide effect, many ministers find themselves without a pulpit. Circumstances of various types have forced many ministers to seek employment elsewhere, or even accept public relief when no employment was available. Retrenchment of church programs, temporary illness, resignation in order to continue educational preparation—these may be some of the factors that account for some ministers' present unemployment.

II

In my endeavor to find a pulpit, after resigning to continue my educational preparation, and subsequent illness, I have the following impression of dealing with churches and other organized bodies representing the Christian cause. One of the so called strong churches recently called a minister. During the interim period of six months a college professor supplied the pulpit, thereby drawing a double salary. The pulpit committee made it an absolute ruling that no minister who was without a pulpit would be eligible as a candidate, nor would he be permitted to do any supply preaching. Since the professor was a friend of mine he suggested that I should be given a chance to candidate for the pulpit, but he was informed by the committee that "we shall not consider any minister who is not at the present time in the active ministry."

Another church of my acquaintance is at the present time seeking for an interim pastor at a stenographer's salary. Since the church does not wish to show in its record the payment of such a small salary, it is trying to beat the issue by making it an "interim" pastorate. The church is strategically located in a mid-western college city and has a

church plant the sight of which alone is an experience of worship.

Why is it that church people, pulpit committees and church secretaries look askance upon unemployed ministers? Why is it that churches are so bent upon getting "big" ministers? It is to be regretted that during periods when churches are without pastors, secretaries, college professors, as well as other speakers in public life, are given the opportunity to supply for an honorarium, while the man who needs the experience and remuneration worse than any of those who do the bulk of supply preaching, rarely gets the consideration. Are churches justified in feeling that the minister who does not step out of one pulpit into another has been a failure in that church? Or that the last member of a graduating class in a seminary is a "left-over"? It was my privilege to speak a good word some years ago for a man who was a "left-over" of the class. Several of my deacons who knew the young man also confirmed the statement and the church finally considered him. The church has never had a more blessed ministry of more than a decade than it is having now with the "left-over" of the graduating class.

To a large extent church leaders and secretaries share a similar attitude to that of pulpit committees and churches regarding the minister without an active pastorate. I shall never forget the reception by the secretary of my denomination as I called upon him regarding the possibility of a pastorate in his state. Since he was extremely busy that morning he could not take me into his sanctuary but spoke to me in the outer court with abrupt curtness, "Do you want to see me—what do you want?" I politely declared my mission, to which he replied "why don't you go back where you came from, they know you there, I

don't." I assured him that the present secretary did not know me, as he came to the state since I left, and his predecessor had committed suicide.

The general practice among ministers in the active service regarding the exchange of pulpits or supply preaching is to have some outstanding church secretary or theological professor take the pulpit during the minister's absence. Rarely if ever is the minister temporarily without a pastorate being called upon to render his services.

III

Are we fair to the minister who is in search of a pulpit in which he can express his life interest? Do churches, settled ministers, boards and secretaries take the right attitude toward him? Are we practicing the spirit of Christian Brotherhood? Dr. Sharpe, executive secretary of the Baptist Churches in Cleveland, stated in a recent article in *Church Management* that we have lamentably failed in that regard. It is indeed wholesome to hear such words from a church leader.

From my own experience I can witness to the fact that it is most despairing to know that the attitude of Christian groups is so indifferent to the minister without a pastorate. Those who are economically secure, and many who still live on the fatness of the land, advocate the philosophy of rugged individualism. Ministers in the pulpits, too many of them, share the view that it is through one's own initiative by which social evils can be corrected. I heard one minister say in his pulpit that he had to face a hard, hard winter because the church budget was cut in half, and apparently his salary also suffered a slight surgery. I know that his salary is exactly ten times mine own, the only difference being that he is a minister of a prominent church and I am only a social worker.

Supposing it were possible for Jesus to appear in a disguised form looking for a pulpit. How many churches and pulpit committees would give him a favorable hearing? What answers could he give to the customary questionnaire? Would he be able to pass the orthodox test required by so many congregations? Would he make a favorable impression by saying that his last ministry was less than three years and His congregation actually numbered only twelve. Besides, he really did not build a big church, and if he had, probably little would have been paid on the mortgage. The outcast, the poor and the maimed were His best friends. Can you build great financial structures by dealing with those people? Unless a minister can get the leading people in the community, the rich and the financially independent, he is not a shining success. In terms of his last salary, additions to the congregation, theological views regarding certain fundamentals most churches would consider Jesus ineligible. Is it really true that Jesus, "The Light of the World," as Leigh Hunt designated Him,

"ADVENTURING ANEW"



WILL BE THE SERMON TOPIC AT THE

OCEAN AVENUE CONGREGATIONAL CHURCH

Ocean Ave., at Ave. I, Brooklyn, New York

GEORGE MAHLON MILLER D. D., *Pastor*

Next Sunday, September 8th, at 11 A. M.

Children's Talk, "The Stone in the Road"
9:45 and 11 a. m.—Church School will be resumed.
7 p. m.—Young People's Meetings—"Vacation Experiences."

LET'S GO ON TOGETHER

The Postal card offers a most effective and inexpensive medium of publicity to churches.
First class delivery is assured at a cost of one cent.

would be unfit for our present forms of organized religion?

As long as we continue on the present basis of giving the least to the man who needs it most, and the most to the man who needs it least, the spirit of Christian brotherhood will suffer. I was recently notified that my membership in the benefit board would have to be discontinued unless I became active again in the ministry in the respective denomination. While I am prepared to take a pastorate as soon as a suitable field will present itself, I am still engaged in social work and know what it means to share the suffering of the unemployed, to work long hours at a starvation salary. The critical situation in the field of employment, jobs, positions and general labor has placed the employer and those in authority to exact from others whatever pleases their fancy. A representative of the largest packing company said recently, "We can get some d... good men for fifteen dollars a week that we couldn't get before the depression."

A college president made this statement in my hearing, "If you will not accept twelve hundred dollars a year, we'll get another man, for the woods is full of Ph.D.'s these days." He knew from experience that many Ph.D.'s were available. Employers pay sweat-shop wages, housewives bargain for cheap hire, college presidents exploit Ph.D.'s and churches cast about for an interim pastor who can be secured for less than a regular pastor.

Supposing we tried the experiment of sharing our preaching and church work so that every minister without a pulpit could become a creative factor in promoting the Christian cause? Supposing we also shared our salaries so that none shall be deprived of a decent living, or be forced to seek employment elsewhere regardless as to its nature, so that none shall be without while others have more than their just share? Supposing churches and pulpit committees changed their attitude toward the ministers without pulpits? Probably that experiment, if actually put into operation, would mean a revival in Christianity.

WAR—AND PEACE

The weary plod of sodden feet in mire
Screaming shells and barrage of lurid fire

Amid the wails of dying souls who dread
Unknown adventures in the black, ahead!

The cry of starving children seeking bread;

The fear of outraged women, who have fled

From danger, pestilence, and bloody gore
Until heartsick, broken, maimed and poor

They seek release from Hell's curse—
which is WAR!

Long, silent rows of crosses in a field
Where blood red poppies their silent secrets shield,

Mark indelibly strife's deep ravages
When human kind strove like savages;
And shell pits and craters gouged in the soil

Of Flander's fields and meadows, show the toil

And hate of those who sought by force to gain

Ascendency and power through death and pain

Wrought only that futile scourge—
which is WAR!

God grant that this atrocious plague shall cease

And men throughout a world shall sue for peace!

Till from the far flung corners of that world

The cry of "Peace!" not "War!" shall be impeared

In men's hearts like jewels, which shall ever shine

In fadeless beauty, nor ever decline

Until their lustre in endless delight
Shall captivate the world and make it bright

With that sweet sublimity—
which is PEACE!

Roy Jenkins,
Dayton, Washington.

Writing Religious News

By Stanley I. Stuber*

This is both a news and method article. It reveals some of the things which go on back stage in giving the public information regarding a religious meeting.

DENOMINATIONAL news is getting a better break in the newspapers these days. This is not because the press has reformed, not because the reporters have joined the Oxford Group movement, but because the church—or particular individuals and organizations within the church—has recently become its own press agent. It has come to realize that if religion is ever to receive a good press then the news must be controlled, beginning from the very source.

After reporting denominational conventions for several years I can appreciate the reason why the church so often has had a bad press. Reporting is a very human affair. It has to begin with an individual, and not with a complex machine. When reporters who are sent to cover such conventions have not the slightest interest in religion, not the least knowledge of the issues involved, what more can you expect but a sensational, distorted release?

Because religious news in the past has been regarded by the press as fundamentalist-modernist controversies, as the calling of bad names and the withdrawal of this or that church from the denominational body, as heresy trials, reporters look for these elements first of all. They still do. However the definite attempt to get a fair and complete news story of the activities of the various church organizations is modifying even the secular point of view.

Inside Reporting

To cover a religious gathering from the inside does not mean that the reports must be asinine or supine. It does mean that they should be just as interesting, just as meaty and much more realistic than those written by commercial reporters. Religious news is naturally vital and important since it deals with people and society. The correspondent who cannot write reports of great human interest not only fails as a reporter but misses the opportunity to present to the public the real value and achievements of the contemporary church.

Since no college or seminary trains students in religious journalism, that is, as practical newspaper correspondents with the religious point of view, he who



enters this field must pass into it through the door of practical experience. He has to learn to write by writing. Articles for religious journals, the composition each week of a complete sermon with well rounded sentences, the writing of books, the preparation of sermon notes and reports, all count in this practical experience. Most ministers, unless they leave everything for their secretary, after they have spent a decade or more with such a preparation are in a position to cover religious news for the secular press. Of course there are tricks to this trade which must be learnt along the way. The ability to dash off leads which will tell in a sentence the contents of their stories, the art of writing in newspaper style, the alertness which beats the deadline, all these requirements are essential to this kind of work.

Besides, the commercial correspondent labors under real handicaps at any denominational convention as compared to the trained religious journalist. True, he does have access to the central news source, he does have a sense of authority not possessed by the religious reporter. This is especially true with the Associated Press. How Christian leaders do come to attention, how excited they do become, when they learn that Associated Press is hunting them out! And to what great pains some of them go to hunt the Associated Press out! Associated Press has a coverage and facilities which no religious news agency can possibly acquire or surpass. Yet there are ways and means of getting into print just as quickly as the commercial agencies. Western Union is no respecter of persons. One message travels as fast as another. The chief difficulty is not in

beating the time element, but in beating the news content of the commercial agencies. This the religious correspondent ought to be able to do. He is on the inside; he knows the issues and the men; and, if he is a good propagandist, he will have a news zeal, an anxiety and interest not possessed by the hard-boiled reporter. In a very real sense he writes under the inspiration of the cause he loves and his reports take on the glow and the tension of the moment. As the sports writer is keyed up by the game, so it is with the denominational correspondent.

Associated Press

At the Northern Baptist Convention, which was held at Colorado Springs during June 20-25, I enjoyed an especially close contact with the Associated Press and reporters from Denver and Buffalo papers. The Associated Press correspondent was a young chap, admittedly green at the game. But he was ready and quick to learn, having a keen eye and a splendid personality. Usually we sat side by side at the press table and often he would ask for my interpretation of various issues. As he said, he wanted to be fair to both sides. He knew that the *slant* which he might give an issue could lead to a newspaper controversy. His struggle, as he put it, was to write interesting news, which would be of general interest, and yet remain true to the facts. One evening, after we had discussed a certain section of his release at length in the local newspaper office, I saw him eliminate a considerable part of his story because it was of a questionable nature. This interchange of opinions and ideas—and even of copy—was perhaps more helpful to the young Associated Press correspondent than to me, yet it gave me an understanding and an appreciation of Associated Press such as I had never been able to achieve before. It was such a human matter after all!

Such a close and friendly association between a commercial and a religious correspondent is rare and perhaps will not happen again in a long time. In one sense it was not very good from the religious reporter's business point of view. It made things more difficult for him. He also was a competitor on the market. It would not do for both of them to cover exactly the same news, in the same way, from the same point of view! This would be wonderful for the commercial agency,

*Pastor, First Baptist Church, Clifton Springs, New York.

but the boss of the religious system back in New York City would surely object, as would the subscribing papers. For this reason I was compelled to localize my news more than I would have otherwise done, playing up features which would interest the subscribing papers in Ohio state and in Rochester and Brooklyn. Thus I was able to specialize, giving more space to important issues than the Associated Press was able to do.

The N. C. J. C. Press Experiment

The National Council of Jews and Christians, under the leadership of Dr. Robert A. Ashworth, has begun this year a venture in religious news reporting which may prove to be a real contribution to the religious life of the nation. Dr. James E. Clarke, former editor of the *Presbyterian Advance*, opened the experiment by covering the Presbyterian Assembly for its syndicate in the spring, while I covered the Northern Baptist Convention. These are the first two attempts to report denominational gatherings for a chain of secular daily newspapers (as far as I can learn). Reports indicate that the venture has proven successful. It is hoped that such a movement may grow into an established system of reporting denominational and other important religious meetings.

This National Conference of Jews and Christians has signed up several papers of the east for its news service. And service it is. It offers a combination of wire and mail coverage. Before the convention an article is sent to each of the subscribing papers giving the issues to be debated, a summary of the chief reports and a general introduction. During the sessions daily releases are sent out, keeping in mind the various editions. In my case at Colorado Springs with Mountain time in effect in the west and Daylight Saving time in the east, which made a difference of three hours, it was next to impossible to have news reports fresh for each of the editions. Because of this, since the convention would not begin three hours earlier each morning in order to accommodate me, I sent most of my material night press rates collect. Besides this wire service special advance release material covering the Sunday sermon, specific reports and a long summary article which stressed the achievements of the convention, were sent out by air mail. One paper asked for a feature article for its Sunday editions and got it at no extra cost. It can be readily seen from this survey that such a service is far more adequate than any commercial agency could offer and, we trust, much more true to the spirit and purpose of the assembly.

If the denominational officials and the local pastors should demand for their own good and security, and for the sake of the cause they champion, this type of reporting they would get more of it. But if they want such service they must do something about it, for it cannot remain for long an isolated agency. More such words as these from Dr. James H. Franklin, newly elected president of the Northern Baptist Convention, will help a great deal to make it a permanent contribution:

"Frequently the public receives an unfair impression of religious gatherings because some reporters make too much of minor incidents, and too little of the great under-currents of thought and life. This year your interpretation

to the papers of the real significance of trends in the Northern Baptist Convention was the most constructive and satisfactory that I have ever known, and I have been rather intimately in touch with the Northern Baptist Convention from the very day of its organization. What I have written represents not merely my personal appreciation, but also my satisfaction as president of the Northern Baptist Convention for the ensuing year."

A Disgruntled Correspondent

The reason why the Northern Baptist Convention was so well covered this year by commercial news agencies was because there was promise of a big fight over the report of the commission on Christian social action. This was the issue they stressed in all of its many phases. In fact they tried, in a real sense, to create the setting for the battle. When their schemes and hopes fell through they were all bitterly disappointed. Some went back to the main office. One reporter from Buffalo remained, but was distinctly disgruntled. From this time on even Associated Press discontinued its wire service and forced its correspondent to sit up into the early hours of the morning preparing air mail copy. From most of these reporters' point of view there was little of news value in the convention when it was discovered that it was to accept a constructive compromise on the subject of Christian social action.

In spite of this, one reporter maintained that he would create a sensation by deliberately disfiguring the true picture. He happened to be a fundamentalist and was chagrined because the convention would even "receive" the report on social action. His attitude resulted in a war among the reporters in the press room. It was not until after a hot debate on the ethics of his position that he was temporarily convinced that he should not develop his side of the picture. Whether he kept to this decision or not I do not know, although I did learn that he made a practice of playing up the worst side of denominational life. Here is a case where even the religious reporter turns out to be a dangerous article.

Independent Reporting

In my reporting for the two Colorado Springs papers, I made a distinct difference between the news articles and the feature articles. In the former, news as such, selected and classified to be sure, was the order of the day. Here it was my duty to give as true, complete and accurate picture of the convention as possible. But in my signed articles it was a different story. Here I analyzed the situation, cleared up difficult points and even pointed my finger in the direction which I thought the delegates should go. Here I became personal and a propagandist, although being just as fair and balanced as in the straight news reports. Just as a Mark Sullivan or a Walter Lippmann views the political scene, so I viewed the religious situation at hand, giving my reaction freely for what it was worth.

If religious reporting is to be successful there must be within it the two elements of accuracy of statement and independence of thought. Even the religious reporter must remain free—free to print the facts and courageous enough to give his own interpretation of the facts. Once he sells out to the ecclesiastical machine, or to interested persons or parties, his real value and power is lost. This does not mean that he must have a perpetual

bone to pick with the denominational officials. It does mean that he will remain true to the whole situation and play favorite to none; that he will write from his own mind and interpret from his own heart. And above all he must not be afraid. Experience gives him a little of the hard-boiled attitude of the commercial reporter, which, after all is said, is a good failing in many particular instances. We have had too much soft-soap reporting in denominational journals. A bit of realism here and there will only strengthen the cause. Personally I believe the field of denominational journalism must go through a period of realistic over-hauling before it can become the constructively critical and helpful force which is so much needed in our denominational life these days.

It is exhausting yet exciting business to report session by session a great national religious assembly. The hours are long and the tension is tremendous. But it is rather thrilling, even to an old veteran, to pick up the wet news direct from the press, a part of which is his own creation. To read the headlines at the top of his story, to keep track of the space and the position of his material, all this makes his heart beat a little faster. To realize that he is serving his church in a very special way adds to the compensation. This field is so beneficial to the church that it is surprising that some forward looking seminary does not begin to train a few of its students for such service. Since most people know and believe only what they read in their newspaper, it might pay the church to cultivate this garden.

SPIRITUAL INSIGHT THROUGH SUFFERING

Suffering is necessary for spiritual insights . . . a window through which man sees the glory of God and is satisfied.

Let us look for a moment at some of the souls that have brightened heaven and earth with their discoveries of God and His world. Let us think with Dr. Fosdick of Milton, who gave us the priceless *Paradise Lost*, but who wrote every word of it while a prisoner of blindness; let us be grateful for Beethoven's Ninth Symphony, but remember that he composed this classic under the frightful handicap of deafness; let us thank Francis Parkman for his famous stories of heroism and Christian example, but let us recall that Parkman was afflicted with a serious eye trouble when he wrote them and had to hold his pen in line by the use of parallel wires strung across the pages of his manuscripts; let us sing the beatific hymns of Fanny Crosby, but let us know that these great poems of heavenly bliss were composed in total blindness; let us read with appreciation John Bunyan's *Pilgrim's Progress*, but let us also see that he discovered the vital truths hidden there while he was languishing in a cruel dungeon.

When we measure our eternal debt to the saints of earth who have forged our richest spiritual treasures out of their own sufferings, we can imagine what an inane and barren world this would be without the spiritual illumination that comes from bearing a cross.

Carl Knudsen in *Renewed By the Spirit*; Fleming H. Revell Company.

The little he has done comes to nothing for want of finishing.

Abraham Lincoln

What Happens when People Worship

By Norman E. Richardson*

This article will help every minister who is seeking to make the most of the hour of worship.

WHAT happens to the people, themselves, during a service in which collective praise, confession, gratitude, dedication, and loyalty to God are being expressed? What changes take place in the attitudes, points of view, or beliefs of men and women who make use of the facilities of worship which the Protestant churches provide?

Worship is, essentially, an experience in which individuals establish, maintain, or reestablish *rapprochement* with God. It is a social experience. All the techniques of social adaptation involved in human relationships are suggestive of the richness and variety of the attitudes which are expressed, appropriately, in worship. A person may become socialized on a human, or man-to-man level. He may become socialized, also within the man-and-God relationship. What happens when an individual goes through this exalted transformation?

Archbishop Temple has stated, recently,[†] that the essence of worship consists in the fact that man, when worshipping, "is drawn out of himself and wholly given to the object of worship,"—an object which cannot be supplied by natural theology. Now just what is meant by this, man-being-drawn-out-of-himself concept? We know what happens when an individual withdraws from surroundings and directs his attention and interest solely to himself. This is one of the symptoms of *dementia praecox*. If long continued, it results in mental diseases of various sorts. Hyper-sensitiveness, emotional instability, false perspectives, and harmful tensions that take away joy, praise, and sustained effort are a few of the offspring of unhealthy brooding over one's own mental conditions.

But worship does more than turn the wind outward or check the tendency of self awareness to become obtrusive and pernicious. Some people have found a sense of insecurity or a feeling of futility becoming master of their minds as a result of prolonged and anxious consideration of the objective facts—the exter-

nal conditions of life. The mind cannot thrive on things, alone. Keep from turning inward is not the only law of spiritual health. Man must look up as well as out. There are vertical as well as horizontal lines to be traced. Man, *anthropos*, is the creature with the upturned countenance. Gothic lines, slender and aspirative, fill his heart with gladness. They help to create the atmosphere of worship. The worshiper is one who is drawn out of gloomy introspection and away from the discouraging consideration of a matter-of-fact world. His mind is given, wholly, to the Object whence comes strength, emancipation, victory.

During a recent conference on worship, a university student remarked, "What's the use of going to church? Nothing happens during worship." Things of which the worshiper is unaware, can happen, during a service where the presence of God is recognized. If it is true that every person is a part of every other person whom he has "met" or with whom he has been *en rapport*, it is also true, that no man can experience a social contact with God and remain unchanged. There is a socializing process that is involved in worship and that affects the worshiper

whether or not his spiritual apperceptions are sufficiently sensitive to give him awareness of it. If it is true that "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," what may not God do to one who worships Him?

But process suggests product. Processes are controlled with specific reference to the end product or outcome. Furthermore, it is the desired outcome that determines the process. Men do not simply manufacture. They manufacture automobiles, furniture, tin cans, steel rails, and clothes. The minister who simply "conducts worship," using an inherited pattern and without any definite anticipation of what the outcome in the personalities of the worshipers, may be, is to be pitied. He will pay a fearful price for his purposelessness. Without knowing why, his parish loses interest in worship. And what is a church without an inspiring Sunday morning service in which the entire parish comes together, reverently and joyously, to worship the Eternal!

There are hundreds of potential happenings which Protestant ministers may use as objectives in selecting, arranging, and making use of the facilities of worship. Here are a few of the most obvious:

In worship, a renewal or revitalization of covenants once made with God, may take place. In moments of clear spiritual insight and understanding, a man may effect a vital relationship, which, if maintained, will keep him on a high plateau of life and service. But vows, like sterling silver, need to be repolished. They lose their luster. The Psalmist was conscious of the fact that he was under obligation to "pay his vows unto the Lord." In the sanctuary, these vows were given reverent consideration. To review the covenant made with God, while conscious of God, helped to keep his life free from unworthy conduct.

In worship, the disposition of humility and teachableness may be acquired or preserved. "Teach me thy paths," "teach me thy statutes," "teach us to number our days," "teach transgressors thy ways," are some of the words that came from the lips of the great worshiper of Israel, while in God's presence. The attitude of petition or inducement is closely related to that of reverence for a God of wisdom and loving kindness. The personality of one whose life-work



Norman E. Richardson

*Presbyterian Theological Seminary, Chicago, Illinois.

†Temple, Wm., "Nature, Man and God," Macmillan, 1934.

involves domination over things, six days a week, needs to undergo a corrective experience. To feel the superiority and transcendence of God is to foster integrity and symmetry of personal bearing among those who are apt to lean toward excessive self confidence or chronic self elevation. God "forgetteth not the cry of the humble."

In worship, there comes surcease of the enervating contacts with the hard facts of material, economic, social, physical reality. The world is too much with the one who knows only how to escape immediate reality by making contacts with more reality of the same immediate sort. The contemplation of ultimate reality which is possible in worship gives the fatigued spirit relaxation. Through adoration, intercession, or the celebration of spiritually significant events, one may journey into a far country and return, refreshed, to the daily toil. "He restoreth my soul," describes the experience of one who, in worship, rested his mind in God.

In worship, the capacity for patient endurance and suffering—for fortitude that is neither bitter nor stolid—is realized. Impatience results, some times, from unrelieved irritation or long-continued resistance. It may be the product of too great eagerness to bring a purpose to fruition. Unregulated intention is calmed by the contemplation of God's patient purposiveness. The wrinkled brow of impetuosity is smoothed by the thought, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night," or by the suggestion, "Rest in the Lord, wait patiently for Him." To the one who is conscious of God comes the words, "Pret not thyself. . . . Delight thyself also in the Lord and He shall give thee the desires of thine heart." Worship helps one to shift from petulant striving to trustful assurance.

In worship, aspiration is clarified and strengthened. Contemplation of the true goals of life is enlivened when one contemplates the end which God has fixed for man. Social usefulness is cherished. The desire for the fullest self realization is invigorated. The yearnings of the soul are given their true focus. When the Psalmist said, "Lord, all my desire is before Thee," he was conscious of a supreme act of worship. Likewise, when he said, "Thow openest Thine hand, and satisfiest the desire of every living thing." To cherish goals of destiny that have the sanction and approval of the Almighty is to feel the lure of superiority that leads to true blessedness.

In worship, favorable conditions are created for the opening up of channels for the out-flow of energy. The peaceful heart is the one that is free from inner, energy-consuming conflict. When tensions develop, indicating that self is at war with itself, triumph in meeting the problems of life is endangered. In worship, tensions are introduced into the personality but they are the wholesome kind that, when resolved, lead to a further approximation to the true goals of life. "They that wait upon the Lord shall renew their strength. They shall mount up." Worship invigorates the ac-

Mid-week Service Topics

By G. W. Mattice

Summer Experiences that Drew Me Nearer to God. (opening service)

The Task of the Church. (formulation of plan for the year)

The Meaning of the Cross. Communion Preparatory Service.

How Shall Christians Think of the Jews and their present world situation?

The Message of the Old Testament.

The Message of the New Testament.

The Reformation—using slides.

Just What did happen in 1929 and what may happen in 1934? (Stewardship service)

What the Bible Means to Me. Testimony service.

Advent Fireside services:

Getting Ready for Christmas.

Drama—"The Empty Room."

The Church Looks at Itself. (Mid-year check-up on the program of the church)

The Last Will and Testament of Jesus Christ. Communion Preparatory service.

It creates conditions that favor the generating of both physical and mental vitality. To find in the worshipful contemplation of the handiwork of God one who "rejoiceth as a strong man to run a race," is to put oneself under the spell of joyful victory.

In worship, confidence in the ultimate overthrow of unrighteousness and in the establishment of justice and truth is undegirded. The true object of worship is the God of omnipotence and righteousness. Worship fosters belief in God, assurance that even the stars in their courses exert influences that favor the triumph of the good. Wickedness is seen in its true light. Sensitiveness in ethical discrimination is one of the outcomes of worship. The right is set over against the wrong. The wicked are seen as enemies who are lacking in moral integrity. Intercession for those who are engaged in the overthrow of injustice and every other form of iniquity is the natural, spontaneous expression of the one who is in communion with God. "See if there be any wicked way in me" cries the worshipper who has heard God declare, "All the wicked shall be destroyed," "salvation is far from the wicked."

In worship, there comes greater clearness and mental alertness in discerning the real issues of life. Detachment lends perspective. In worship an air-plane view of life is made possible. To see what really matters, it is necessary to view all the affairs of life in their total relationships. To view life as a whole, one must consider its origin and ultimate destiny as well as what is happening at the time. It was one who was considering the Creator who discovered that "out of the mouth of babes and sucklings" strength has been ordained. Also, the place of dominion which is man's God-given habitat. "Make me to know my

Lenten series on Comments of those who stood around the Cross.

1. The Comment of Indifference.
2. The Comment of Hatred.
3. The Comment of Faith.
4. The Comment of Despair.
5. The Comment of Superstition.
6. The Comment of Thought.
7. The Comment of Love.

Musical Service—the Choir singing Gounod's "The Redemption."

Living as a Fine Art.

What Do You expect from your religion? A testimony meeting.

The Holy Spirit and You.

Nature Series

1. Nature in Poems.
2. Nature in Art.
3. Nature in Hymns.

Wedding Service—customs of marriage, how to live happily though married, etc.

Flag Day Service—What the Flag Means to Me.

end and the measure of my days" are the words of one who mused as he addressed God. Worship fosters the interpretative, reflective disposition.

Here are eight distinct happenings in worship. They are mere fragments. All are taken from a single source—the Psalms. Scores remain. Worship encircles "with a peaceful glory the venerable brow of age." It weakens the tendency of sin to become habitual. Social imagination and sympathy are quickened as one worships the common Father of mankind. Strong social sentiments for fellow worshipers are kindled in corporate singing and praying. A sense of value with regard to human personality grows out of social contacts with the transcendent personality. Freedom from anxiety, fear, pride and other injurious attitudes is achieved. Who can estimate the commercial or the social value of worship? And who can give a true appraisal of the value to a community of a minister who understands what can happen to people who worship and who sets himself, diligently, to the task of realizing these values?

DON'T TELL ME!

Don't tell me what you will do
When you have time to spare;
Tell me what you did today
To ease a load of care.

Don't tell me what you will give
When your ship comes in from sea;
Tell me what you gave today
A fettered soul to free.

Don't tell me the dreams you have
Of conquests still afar;
Don't say what you hope to be
But tell me what you are!

—Grenville Kleiser.

Preachers Without Churches

By William H. Leach

In this study, the first section of which appeared last month, the editor of Church Management continues his study of the causes of ministerial unemployment.

THE contribution of the theological seminary to the ministerial unemployment situation is not confined to its financial subsidy to students. Perhaps its failure to equip men for the real tasks of parish life and pastoral leadership is a larger matter.

Traditionally a theological course takes three years. Students must be graduates of recognized colleges to gain admittance. It may be hard to conceive but it is possible for students to take the three years course and receive a degree of bachelor of divinity and still not know the first things about the practical leadership required of the preacher.

Let a writer in a recent issue of *Church Management** tell his story. He is a graduate of a well known divinity institution. In the article he said:

"My first feeling of helplessness came when I was called upon to attend my first funeral. I had not, to my recollection, attended a funeral for eight or ten years. The seminary faculty had seemingly indulged in a conspiracy of silence about such matters, so I had not the faintest idea of how to go about it. . . But I soon was to discover another deficiency. For I was to have a baptismal service and I had not the faintest idea how to go about it."

The limitations of practical education were plainly shown in this paragraph:

Church Management, August, 1934
"I, at first, felt that the entire church burden rested upon me, and that I must be on hand for every preliminary arrangement, from the setting up of tables for a church dinner to the writing of letters in the church office."

He concluded his article with:

"I have a feeling that the pastor should know more about religious education, church finance, church publicity and human nature than any individual in the church. It is not enough that he be dogmatic in committee meetings. He should have justification for his dogmatism when the occasion arises."

This man is not the first minister who has gone out to a parish of flesh and blood which years of training in dogmatic theology and not the slightest idea of how to win men and women to a constructive program.

As I write this I am conscious that in many of our seminaries this situation is being corrected. Courses in church administration, psychology of leadership, psychiatry and similar subjects are having a place. But those which offer competent courses on such subjects can be counted on the fingers of the hands. On the other hand some of the so-called first class seminaries still feel that time given to such "practical" subjects is wasted. Why should one seek to find the secret of leadership when the same

time might help him to learn a few more Greek verbs. Perhaps President James A. Kelso of Western Theological Seminary, Pittsburgh, Pa., speaks for this group when he dismisses the whole subject of practical studies with this comment: "It is my opinion that an educated man ought to be able to master such subjects for himself."

On the other hand seminary leaders such as Dr. John Timothy Stone of the Presbyterian Theological Seminary of Chicago, Dr. Albert W. Beaven of the Colgate-Rochester Divinity School (Baptist) of Rochester, New York, and Albert W. Palmer of the Chicago Theological Seminary (Congregational), Chicago, are leaders in the movement for the administrative courses.

The simple fact is that scholastic training, without attention to administrative work, produces preachers who may know the word of God but have no idea of community leadership. Dr. Stone quotes one of the graduates of his own institution as saying: "I am glad that you are now teaching men to meet the contacts of life with more practical and sensible knowledge. My own ministry has been cramped and tangled because I knew books rather than life."

**Homiletic Review*, July, 1934

The economic depression has emphasized the need of practical training. Men who went along fairly well so long as a few men of wealth paid the bills of the church have come to the realization that pastoral leadership requires more than a knowledge of Biblical criticism, now that easy money has been destroyed by conditions. As churches have readjusted themselves there has been a gradual survival of the fittest. Those who have been able to adjust

their churches, institute new methods of finance and local organization have been able to weather the storm. The derelicts come largely from the class who have lacked training and skill in leadership. Their classical education has not saved them.

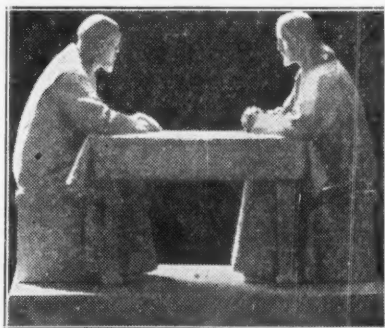
An interesting story is told of one man who, twenty-five years ago, was graduated from a theological seminary with honors. A vote of the student body declared that he was the most brilliant one of the group. Today he has a fairly permanent job. He is not a pastor but a gardener on one of the estates along the Hudson river. His one qualification for that job is that he is immune from ivy poisoning.

IV

But the entire responsibility for ministerial unemployment is not to be found in the seminary. Methods of church placement plays as large a share. In the average denomination there is no satisfactory way of placing ministers nor of removing them when the time comes that a change is wise. In the Presbyterian, Baptist, Congregational and Disciple groups ministers and churches shift for themselves. If a minister desires a church he must make a contact with a vacant church and apply for the position. Perhaps a hundred other men are making application for the same position.

The usual method of procedure is for the committee known as a "pastoral committee" to arrange for a candidate to visit the church and preach. Despite the fact that the work of the clergyman is largely pastoral and administrative a new preacher will be called as the result of one good sermon. The whole method is humiliating to honest clergymen. I know splendid men deserving of promotion who will not undergo the embarrassment of becoming a candidate. As a result they stay in small churches all their lives.

Just at present many churches on becoming vacant decide to continue for a while without a pastor. The lack of social consciousness is obvious as they thus throw one more preacher among the large number of unemployed. If the Church were sensitive to modern social ideals this type of unemployment could be eliminated. But churches find that it is less costly to hire Sunday by Sun-



day supplies than to pay for the full time of a minister. A church which might pay its pastor three thousand dollars per year will probably pay a Sunday by Sunday supply fifteen dollars per service. It is easy for the average church board to persuade themselves that the calling of a minister may well be delayed until conditions are better. Of course this decision is indefensible from a social point of view. But it is what is actually taking place.

In contrast to the plan of these free churches there are other groups which use what is known as the Episcopal system. Under this form the appointment of a pastor is made by a bishop. The main denominations using this form are the Protestant Episcopal, the Methodist Episcopal, the Evangelical and the United Brethren. These groups have always defended their system on the ground that it gave every church a minister and every minister a church. Few vacant pulpits are permitted under this form of placement. But none of these groups will, today, claim that they have their employment problem settled.

Church consolidations and withdrawal of men from the foreign field must also be considered. Church Union has been the ideal of most groups during the past decade. Many weak churches have united with a sister church. But idealistic as the movement may seem every time such a consolidation takes place a preacher is out of a job. Then many of the official denominational agencies have been forced to reduce staffs. This further increases the number of the unemployed.

Very clearly the causes of ministerial employment are not all found in the depression. The fact seems to be that the world has been running into a new social order. The churches have been proclaiming such changes from their house tops but have been unable to adjust their own thinking organizations to meet the needs of the new day.

This incompetence is one of the most clearly revealed things in present day church life. Through social service commissions denominations cry for a readjustment of wealth and a leveling of incomes. I know of no denomination in America which has applied such leveling in the ranks of its own clergy. Ranges of salary from \$1,000.00 to \$15,000.00 are not unusual in the same area of a denomination. Brotherhood and a redistribution of wealth seems to be more of an academic than a vital question.

Through this changing social system the Church, itself, has been thinking in terms of pioneer days. "The fields are white for the harvest; the laborers are few," was the battle cry of religious progress in the early eighties. The field is no longer white with the harvest but the cry is still used in the recruiting of men for the ministry. "We are building a church a day," Bishop McCabe (Methodist Episcopal) telegraphed to Robert G. Ingersoll. That certainly is not true today.

The solution will be found in a simple common-sense recognition of the truth.

Jewels to Crown the Worship Hour

By Ronald E. Terry

HOLY COMMUNION SERVICE

Call to Worship:

How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And so fulfil his word!

When each can feel his brother's sigh,
And with him bear a part!
When sorrow flows from eye to eye,
And joy from heart to heart!

Let love, in one delightful stream,
Through every bosom flow,
And union sweet, and dear esteem,
In every action glow.

Love is the golden chain that binds
The happy souls above;
And he's an heir to heaven who finds
His bosom glow with love.

—Joseph Swain.

Sing: The Lord is in His Holy Temple.
Let us wait before God in silent prayer.

Invocation:

O Love of God, how strong and true,
Eternal and yet forever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought.

O heavenly Love, how precious still,
In days of weariness and ill,
In nights of pain and helplessness,
To heal, to comfort, and to bless!

O Lord of God, our shield and stay
Through all the perils of our way;

The dean was wrong in concluding that we need "more and better preachers." What is needed for the next generation will be fewer ministers but ministers prepared to exercise intellectual and social leadership in their respective communities. Seminaries must be changed from academic retreats to proving grounds for service. Human instincts should take precedent over scholastic standing in the selection of clergymen. Preachers must seek to lead their people to find the ultimate satisfactions of life in the lay relationship rather than seeking to force promising young men and women into whole time religious service. The solution of ministerial unemployment is not to be found in a stunt or a trick but in an honest grappling with the fundamental problems involved.

GOOD AND PERFECT GIFTS

For all the bounties heaven doth give,
Give thanks!

For all that makes us strong to live,
Give thanks!

For whether they seem good or ill,
They have a purpose to fulfil;
God makes them subject to His will—
Give thanks!

Eternal Love, in thee we rest,
Forever safe, forever blest.

—Horatius Boner.

The Offertory:

The Sentence:
Just in proportion as a man becomes good, divine, Christ-like, he passes out

of the region of theorizing into the region of benevolent activities.

It is good to think well;
It is divine to act well.

—Horace Mann.

—The Offertory.

The Solo:

The Hymn:

"Savior, Thy Dying Love," one verse.

The Prayer:

Gracious God, we bring thee our morning offering. Our souls need this privilege even more than do the causes which are helped by our gifts. May we give true affection along with the offering of our means. May we always recognize every temporal blessing as the gracious bounty of Thy fatherly hand. For Jesus sake. Amen.

—The Offertory.

The Benediction:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always. Amen.

—Book of Service,
Methodist Episcopal.

For motives high and purpose true,
Give thanks!

For will to be and power to do,
Give thanks!

For tasks which challenge mind and heart,
A place in life to play one's part,
For strength the Father doth impart,
Give thanks!

For blessings rich beyond compare,
Give thanks!

For love divine which all may share,
Give thanks!

For mercies which the past displays,
For guidance all along life's ways,
For promised grace for future days,
Give thanks!

—Fred Scott Shepard.

SOME THANKSGIVING TEXTS

Every good and every perfect gift is from above and cometh down from the Father of lights.—James 1:17.

It is a good thing to give thanks unto the Lord.—Psalm 92:1.

For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.—Psalm 100:5.

The Preacher's Use of Lantern Slides

By Roland G. Bortz, Palmerton, Pennsylvania

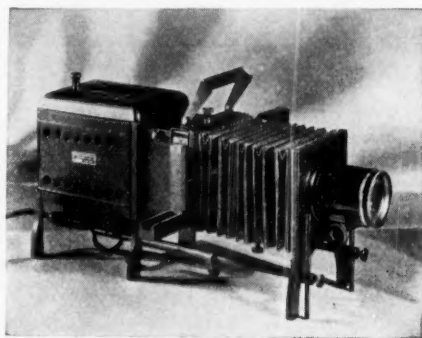
Despite the encroachment of motion pictures, still picture projection has held its place in the program of the church... This survey made by Mr. Bortz shows the wealth of material available at low cost to churches to parties residing outside the state.

"ONE picture is worth a thousand words," so a Chinese proverb declares. The popularity of art sermons that are accompanied by pictures is due to the effectiveness and the attractiveness which pictures add to a discourse. The writer has found the attendance in his church on the Sunday evenings when it is announced that lantern slides will be used with the sermon is nearly fifty per cent greater than on other occasions.

Art sermons are very successful when accompanied by any number of lantern slides from one to thirty or more. A slide presenting one of the great religious paintings can often be used to build an entire sermon about. When this is done the picture can be kept on the screen throughout the entire sermon; or, equally effective, the picture can be shown only during the first part of the sermon, and after the conclusion of the sermon it can again be shown. During the second showing of the picture one or more stanzas of a hymn that embodies the message of the sermon can very effectively be sung as a solo by some member of the choir.

The use of a group of slides with one sermon is perhaps more effective than the use of only one slide. Each year on the Sunday evening before Christmas the writer uses fifteen or twenty slides dealing with the nativity of Christ. These form the basis of the sermon. Such a group can include a number of the great Madonna pictures. During Holy Week a set of slides dealing with the passion and death of Christ is very appropriate as a means of bringing vividly before the congregation the message of Christ Crucified. At any season of the year a series of slides presenting the main portion of Christ's public ministry is effective. These sets on the life of Christ can be repeated year after year with profit and with no decrease in interest.

Slides on the theme, "How We Got Our Bible" will interest a congregation and make the history of the English Bible clear to them. Sets on the life of Martin Luther, John Calvin, John



A Lantern Slide Projector

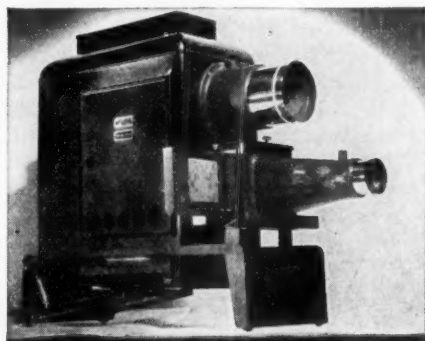
Knox and John Wesley will interest congregations in the denominations in which these men were leaders.

Slides dealing with the life of the various characters of the Old and New Testament are valuable; as also are sets of views of Palestine, Egypt, Mesopotamia, Asia Minor, Greece, Rome and other localities in which Biblical characters lived.

If the expense of renting slides seems a burden to congregations, it is possible to borrow free the very finest lantern slides from the state Departments of Education in some states. In some other states a small fee of from fifty cents to a dollar a set is charged.

Available Slides

For example, the state of Pennsylvania, through its Department of Education at Harrisburg, lends free to churches within



This Combination Projector May Be Used for Slides or Opaque Objects

the state the following excellent sets of slides:

Childhood of Christ	40 slides
Ministry of Christ	80 "
Passion of Christ	69 "
Abraham	35 "
David	24 "
Esther	15 "
Isaac	10 "
Joseph	35 "
Moses	75 "
Passion Play	50 "
St. John the Baptist	15 "
St. Paul	48 "
John Calvin	40 "
John Knox	57 "
Martin Luther	50 "
Saint Patrick	20 "
John Wesley	13 "
Creation, Temptation and Fall of Man	26 "

In addition to these they lend hymn slides and sets of views of Palestine, Rome, Greece, Babylonia, Assyria, Chaldea and Egypt.

The state of New York, through its Department of Education at Albany, lends free to churches within the state the following sets of slides:

The Life of Christ	83 slides
Palestine: The Judean Plateau	36 "
Palestine: Samaria and Galilee	37 "
Palestine: The Jordan Depression	42 "
Palestine: The Coastal Plains	26 "
Jerusalem and Environs	55 "
Eastern Palestine	37 "
Daily Life in Palestine	70 "
Abraham, Isaac and Jacob	37 "
Joseph	36 "
The Conquest of Canaan	40 "
The Age of the Judges	32 "
David and Solomon	40 "
Religions of India	60 "

The state of New Jersey, through its State Museum at Trenton, lends the following sets of slides free:

Africa, Egypt and the Nile	58 slides
Scenes in India	58 "
Rome	54 "
Ancient and Modern Greece	27 "
The Pilgrims	51 "
The Puritans-The Quakers	21 "
The Crusaders	26 "

Also from its Art Series, the Museum lends beautiful slides of religious paint-

ings by Bartolommeo, Correggio, Da Vinci, Giotto, Michaelangelo, Raphael, Tintoretto, and Titian.

Ohio and Massachusetts are two other states which have religious slides which they lend through their state Department of Education. Persons within these states should write to the Department of Education for a list of available slides.

In some states that do not lend religious slides through the Department of Education, the slides can be borrowed free or for a slight charge from the state university. For example, the University of Florida at Gainesville, Florida, lends to churches within the state the following sets free:

Bethlehem and its Hallowed	
Associations	50 slides
The Christmas Story	25 "
The Christmas Story in	
Art	36 "
David	31 "
Egypt	80 "
Egypt - Antiquities	61 "
Puritans in the Old World	55 "
Puritans in the New	
World	55 "
Rome	60 "
Rome and Vicinity	62 "
Joseph	18 slides
The Madonna in Art	66 "
Moses	24 "
The Other Wise Man	29 "
Palestine and Syria	100 "
The Passion of Christ	34 "
The Passion Play	52 "
Pilgrim's Progress	88 "

The University of California at Berkeley, Cal., lends the following sets of slides, all of which are colored, for \$1.00 a set:

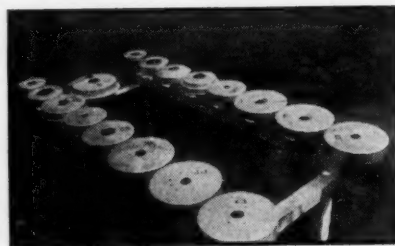
Abraham	49 slides
Moses	50 "
Joseph	50 "
David	50 "
Paul, the Messenger	50 "
Last Journeys of Jesus	47 "
John Bunyan	49 "
A Trip to Jerusalem	49 "
Judea and the Jordan	46 "
Trip from Jordan to	
Samaria	30 "
Galilee and Damascus	50 "

Other universities which lend religious lantern slides are as follows:

University of Texas, Austin, Texas.
University of Arizona, Tucson, Ariz.
University of Oregon, Eugene, Oregon.
University of Indiana, Bloomington, Ind.
University of Colorado, Boulder, Col.
University of Iowa, Iowa City, Ia.
Iowa State College, Ames, Ia.
University of Michigan, Ann Arbor, Mich.
University of Minnesota, Minneapolis, Minn.
University of Missouri, Columbia, Mo.
University of Oklahoma, Norman, Okla.
University of Virginia, Charlottesville, Va.
University of Wisconsin, Madison, Wis.

It should be borne in mind that a number of these universities do not restrict their service to their own state, but lend

Brake Drums Provide Church Chimes



The Brake Drum Chimes

SOME months ago we carried a story which told of making a set of tubular chimes from steam piping. The First Baptist Church of Addison, New York, has improved on that method. It has builded a set of chimes from discarded automobile brake drums. Kenneth E. Arnold, the pastor of the church tells us that the discovery began with his father-in-law, Mr. William W. Rolles,

to persons in nearby states. Thus churches in almost any state will find some university within convenient distance, from which they can borrow.

Other Sources

Other sources from which religious slides can be borrowed or rented are the art museums, notably: The Metropolitan Museum of Fine Arts, New York City; The Cleveland Museum of Art, Cleveland, Ohio; the Boston Museum of Fine Arts, Boston, Massachusetts.

Two excellent sets of slides on the Bible, entitled, "The Old Book Finding New Friends" and "The Book Goes Forth" can be borrowed free from the American Bible Society, which has agencies at New York City, Philadelphia, Baltimore, Richmond, Cincinnati, Chicago, Dallas, Denver and San Francisco.

Finally, congregations ought not to overlook the sets of slides on Foreign Mission fields which can be borrowed free from most of the denominational Foreign Mission Boards.

It will be seen from the data given in this article that lantern slides are available at moderate cost for practically every congregation in the United States, if the minister will take the trouble to ascertain what sources of supply are near his locality.

A judge is judged by his judgments.

J. B. Meriam

of Binghamton, New York. Mr. Rolles is a garage proprietor and incidentally striking a discarded brake drum with a hammer discovered that it had a pleasing tone. He told Mr. Arnold about it and they began a search for brake drums to complete the scale. Hundreds of drums were tested. The result is that seventeen have been selected and arranged on a wooden mounting, eight feet long by three feet wide.

The brake drum chimes have been placed in the tower of the church. A signal is connected between the pulpit and the tower so that they may be used in the service. They are played by striking the drums with a celluloid tipped hammer. The largest drum is fifteen inches in diameter, the smallest is eight inches. Both the tone and range are remarkable.

LOYALTY IN ALL OF LIFE

Loyalty is not a strictly human attribute, yet it is one of the most beautiful man possesses. So much depends on it. Our lives are built on it in one way or another. The happiness of the child hinges on his loyalty to his parents and his playmates. As he grows up, he must be loyal to his class and school, or he becomes a social outcast. And in his later life, what of his relationship in marriage, in business, in his church? Loyalty in every one is the touchstone of his happiness and usefulness.

THE MIND USES THE BRAIN

No intelligent person . . . will confuse the mind and the brain. I shall say little of the brain. That is not in my province. The mind uses the brain while man is the possessor of a body, but the two must not be identified, any more than a violinist who uses a violin must be identified with his instrument. While in the flesh we are like a violinist who cannot manifest himself in any other way but by playing the violin, but that does not mean identification. If the violin is damaged, such a violinist may for some years be mute, but he is untouched, a thought I always try to convey to folk who have dear ones who are insane. And when the violin is smashed utterly, the violinist, so I believe, passes where we cannot follow, but only to pick up and use some other instrument, which Saint Paul called a spiritual body he can manifest his untouched personality.

Leslie D. Weatherhead in *Psychology and Life*; The Abingdon Press.

The English Bible and English Poets

By James Moffatt*

THE English Bible was at the springs of English poetry. By the end of the seventh century the Northumbrian Caedmon was versifying Scriptural tales in Anglo-Saxon for the people, and, in his wake, longer epical paraphrases of the Old and New Testaments appear, which anticipate the method of Cowley and Milton nearly a thousand years later. Langland's racy, grave satire in the *Vision of Piers Plowman* proves that the English of the fourteenth century were not unfamiliar with the outline and even with details of Scripture. Yet, when the seventeenth century opened, the Bible had small place in literature. Verse had other sources of interest, romantic and classical. Michael Drayton's poem, "Moyses in a Map of His Miracles," and George Peele's drama of "David and Bethsabe," are exceptions that prove the rule. Of Chaucer we may say, as he himself said of his physician, that "his study was but little on the Bible." Spenser's allusions are rare, and his echoes are secondary. What gave a new turn to poetry as well as to prose was the culmination of work on the English Bible which was marked by the King James Version of 1611. "So far as the nation at large was concerned," J. R. Green observes, "hardly any poetry, except the little-known verse of Chaucer, existed in the English language tongue when the Bible was ordered to be set up in churches." Now, a new interest and impulse was stirred which soon affected verse as well as prose for centuries to come. This English classic entered into the life of the people; the literature it inspired and the literature it colored reveal its hold upon the imagination and conscience of the nation.

By the time that the Authorized Version was issued, Shakespeare indeed had done practically all his work; but the numerous allusions to sayings and stories of the Bible which stud his verse prove that he was addressing an audience familiar with the subject, thanks to earlier versions in the vernacular on which the great classic drew; figures of speech, incidents, and even texts are introduced from the Elizabethan versions to make his point. Like Marlowe, he never chose a Biblical subject, but his mind is steeped in Biblical terms; as a true dramatist, he avails himself of what



his audience knew by heart. Some of his dramatic "weapons" are "holy saws of sacred writ"; and they are sharp, apt, telling. Mr. Richmond Noble's recent monograph upon "Shakespeare's Biblical Knowledge and Use of the Book of Common Prayer" is a convincing demonstration of this feature in his craft which throws surprising light upon its variety and depth.

Once the Elizabethan drama passed, the Bible began to rouse romantic interest of an independent kind in verse. It is ironical to bracket together Cowley's dull "Davideis," a Sacred Poem of the Troubles of David and Milton's two epics, yet both are a proof of the hold taken by the Bible in the seventeenth century, when it was still fresh and paramount. From the first, as the Nativity ode shows, Milton's genius could absorb the Bible material, as Cowley never did; his imagination, in the epics and notably in "Samson Agonistes," enabled him to transmute what he acquired, without becoming stiff or artificial. What he took over from Scripture became part of himself. The position of the ninth sonnet, with its Biblical coloring, between two sonnets drenched with classical allusions, indicates that Scripture was but one of his sources. Yet, his great poetry forms the high-water mark of the Bible's influence in the verse of the century. Other poets of the period reflect Bible rhythms and diction here and there; but the influence of the Bible on verse is comparatively minor. We do not expect it in lyrics, nor in descriptive verse, and the reaction against Puritanism did not help. Thus Pope's poetry is but casually and slightly touched with Scripture; while Dryden's use of the Bible is chiefly confined to a political satire like "Absalom and

Achitophel." As for Cowper, when he cites Scripture, it is mainly as he moralizes. He was vexed by the "profane and infidel contempt of Holy Writ" (in "Truth"). Allusions, more or less elaborate, to the text crop up throughout his didactic poems, but they are commonly plaintive or descriptive; though in evangelical protest he wrote the sixty-eight Olney Hymns, based on Bible texts, some of which are genuinely poetical and spontaneous. As for his younger contemporary, Burns, the Bible which he knew and loved does not enter into his characteristic verse, apart from the well-known tribute in "The Cotter's Saturday Night." Similarly with Sir Walter Scott. He has the familiar lines beginning

"Within that awful volume lies
The mystery of mysteries;"

but it is in his prose that the use of the Bible is rich. His single choice of a Scriptural theme is Rebecca's hymn in "Ivanhoe." Otherwise, his verse contains merely a few incidental echoes of the Bible, as in the fifth canto of "Marmion" and the third canto of "Rokeby"—effective enough, but always on the circumference.

The same holds true of poets like Campbell in "The Pleasures of Hope," and Coleridge, as the nineteenth century opens. The Bible is in the background. Shelley has hardly a direct allusion to it in his poems, and a passage like that in the "Ode of a Nightingale"—

"Perhaps the selfsame song that found
a path
Through the sad heart of Ruth,
when sick for home,
She stood in tears amid the alien
corn"

is rare indeed in Keats. It is more surprising to find how subordinate is the place of the Bible in Wordsworth. He pays a conventional tribute in the twenty-ninth of the Ecclesiastical Sonnets, but the Bible for him is "Holy Writ," a book to be revered rather than a source of inspiration for his meditative religious philosophy. His allusions to it occur mainly in the later verse; none is very striking, and, indeed, they are not a marked feature of his style.

On the other hand, Byron's imagination was stirred by the dramatic suggestions of the Bible. He was specially moved to write on the earlier chapters

*Professor of Church History, Union Theological Seminary.

of Genesis, in "Cain," and "Heaven and Earth" (like Macaulay in "The Marriage of Tirzah and Ahirah"); eleven of his best Hebrew Melodies are directly Biblical, and a Bible echo with him (such as is not infrequent) is not only crisp, but generally healthy and vigorous. On the whole, it is the Old Testament which appeals to him. It was Genesis also which evoked a long poem called "Joseph and His Brethren" (1824), composed by a minor poet, C. J. Wells. For long this suffered undeserved neglect. But Mrs. Browning on the upper level showed a major interest in both parts of the Bible, not simply in her drama of the crucifixion, "The Seraphim," and in "The Drama of Exile," but in repeated allusions throughout poems like "Aurora Leigh" and "Casa Guidi Windows." Unconsciously as well as deliberately, she echoed her Bible. Here is a poetess sensitive to the appeal of Scripture, more so than even George Eliot with her "Jubal" and the "Death of Moses." Robert Browning himself scatters Biblical incidents and allusions freely throughout his verse, not simply as he writes of rabbis, priests, and scholars, but in studies like "Cleopatra" (St. Paul), "Death in the Desert" (St. John), "An Epistle" (Lazarus). The poet's use of the Bible has verve and remarkable variety. His Saul should not throw into oblivion the earlier "Song to David" (by Christopher Smart, 1763), however, nor is his indirect glance at the Apostle Paul equal to the "St. Paul" of his contemporary, F. W. H. Myers (1867). "Gold Hair" and "The Statue and the Bust" show how naturally he could point a moral and a text.

The increasing vogue of the Bible is marked by Clough's poetry, written out of the stress of the higher criticism which is reflected in Browning's "Christmas Eve" and "Easter Day." His "Latest Decalogue," "Dipsychus," and "Poems on Religious and Biblical Subjects" (mainly Old Testament) have a breath of fresh air; besides that, we have his "Bethsaida" and the lines entitled "Blessed are They That Have Not Seen." Miss Christina Rossetti was unweary by doubts, and her book of religious Verses especially has a rapturous, adoring breath unknown to English poetry since Crashaw. The music of her verse, touched by the Bible, is often muted in the style of Ecclesiastes (as in A Testimony and Vanity of Vanities); but poems like the Christmas carols, "The Lowest Room," and "It is Finished," thrill with devout passion. In "Eve" (after the death of Abel), "By the Waters of Babylon," and the three sonnets on Proverbs 24:11 FF, the reader comes upon outbursts of a mind for which the Bible was no mere book of ornate imagery.

Her brother, D. G. Rossetti, shows a use of Scripture which is slighter, more artistic, and yet not unimpressive, as in his Burden of Nineveh (modern London), some of his sonnets (notably the seventy-sixth), and shorter poems such as "Ave," "Eden Bower," and "Mary Magdalene." Swinburne's attitude is much the same. Like Rossetti, he uses with superb skill the diction of the Bible, even when he is actually singing against faith or handling other themes, as in "A Litany" and "A Watch in the

Night." When he did lift a Scriptural theme or character, it was chiefly with one interest, as in "Aholibah" and "A Masque of Queen Bersabe." Matthew Arnold's poetry also alludes to Scripture artistically, as in the sonnets on East London and "The Good Shepherd and the Kid." But this does not characterize his verse. He could write an elegy on his friend Clough without the slightest reference to the Bible or even to Christianity. "Thyrsis" is nearer to "Adonais" than to "Lycidas" or to "In Memoriam."

It is otherwise with Tennyson and Kipling, though in different senses. Tennyson's interest in Scripture is commanding, both as regards diction and references. From first to last, from the sonnet on Buonaparte to the "Progress of Spring," he has allusions, often happy and artistic, to the Bible. He wrote on no Biblical theme, for "Rizpah" handles a modern subject; but across his verse we find intimate traces of an acquaintance with the Bible as detailed as with Nature. He would echo a text, as at the end of "The May Queen" and in "The Dreamer," or in the lyric "Late, late, so late." He would refer to incidents like the martyrdom of St. Stephen ("The Two Voices"), the golden calf ("In Memoriam, xcvi"), the raising of Lazarus ("In Memoriam, xxxi"), King Herod ("The Palace of Art"), and the sacrifice of Jephthah's daughter ("A Dream of Fair Women"). In tapestries which suggested Biblical language, such as "Sea Dreams," "Columbus," "Sir John Oldcastle," "Despair," and "Queen Mary," he is singularly successful with his embroidery. Even the heroine in "Princess Ida" defends the rights of women by crying,

"O Vashti, noble Vashti! Summoned out.
She kept her state, and left the drunken king
To brawl at Shushan underneath the palms."

The present poet-laureate has much less for us, though his Good Friday is a neat piece of dramatic verse; his familiarity with the Bible emerges in "The Everlasting Mercy," "The Widow in Bye Street," as well as in minor verse like "Christmas Eve at Sea," "Cargoes," and "The Seekers."

But it is to Kipling, in the great tradition of English poetry that is under survey, that we must turn for the climax. His resonant verse has a use of the Bible which is distinctive and vigorous. Here it is not devotional in the narrow sense of the term. Where Scripture moves Miss Rossetti to be wistful, and Tennyson to weave cadences, it stirs Kipling to treat the sacred text as an open-air book, with an extraordinary emphasis upon vital issues. Sometimes he has pungent studies of the old in new settings, such as "Cold Iron" (the Spirit of the Cross), "The Thousandth Man" (Ecclesiastes 7:21), "Gallio's Song" (Acts 18:17), "Eddi's Service," "Jubal and Tubal Cain," "A Servant when He Reigneth" (Proverbs 30:21), "Endor" (I Samuel 27:7), "The Rabbi's Song" (II Samuel 14:14), and "Gehazi." Now and then he catches up prophetic rhythms, as in the noble "Recessional" and the "Hymn before Action." His style in verse betrays an amazing intimacy with the text as well as with the spirit of the Bible, not unlike that of Milton in the seventeenth century. Once more Scripture is read through imaginative genius as a book for the national life and for

the welfare of the world. His handling of it is very far from being merely artistic and literary. Kipling has his limitations of sympathy; but the Bible for him is by no means a faded antique; it is a volume full of incentive to high action, charged with living appeals to encouragement and steady, bright-eyed living.

This sketch is but a bare, brief outline of what is distinctive in the part played by the English Bible as a factor in English poetry, whether as a source for subjects or for apt allusions or for diction. Some poets, who show least trace of it in their writings, like Shelley and Keats, are known to have read it carefully. We may affirm that it is hardly possible to appreciate the treasures of English poetry without some knowledge of this great classic. Even as a literary achievement, it has passed into much of our best verse, directly or indirectly. To be ignorant of it, is to miss the resources of our English tongue. Indeed, no one can presume to be educated who lacks acquaintance with the prose and verse of our English Bible, since its very prose has entered into the fibre of English verse on almost every level.

OUR COVENANT

Having been led, as we believe, by the Spirit of God, to receive Jesus Christ as our Saviour and our Lord, and on profession of our personal faith in Him, having been baptized according to the command of Christ, we do now in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another as members of His Church.

We agree, by the aid of the Holy Spirit, to walk together in Christian love, to strive for the advancement of this Church of Jesus Christ in knowledge, in purity of life, in efficiency of service, to promote its prosperity and spirituality, to sustain its worship, ordinances, discipline and truth for which it stands.

To contribute cheerfully and systematically to the support of the church, the relief of the poor and the spread of the gospel through all the world.

We agree also to maintain family and secret prayer, to religiously educate our children, and to seek the salvation of our kindred and acquaintances.

To walk carefully in the world, to be just in our dealings, faithful in our engagements, and watchful of our manner of life, refraining from everything which may reasonably bring reproach upon the Christian name, and also to guard the good name of the church and of its members and to refrain from unkind and un-Christian words.

To watch over one another in brotherly love; to remember one another in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech, to be slow to take offense, but always ready for reconciliation, and mindful of the bidding of our Saviour to seek it without delay.

We agree further, if we remove from this place, to unite with some other church where we can carry out the spirit of this covenant and the spirit of God's word.

"Forsake not the assembling of yourselves together."

Lake Avenue Baptist Church,
Rochester, New York.

SERMON X-7

"And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. xii. 27.

THESE men, it seems, were puzzled and uneasy, and not without good reason. For much that was customary and familiar, that they had always taken for granted, that they had assumed was woven inextricably into the essential stuff of things, was passing and crumbling and going out before their staring and incredulous eyes. And they were left with the sick feeling of a man in some appalling earthquake, with the solid ground reeling and shuddering beneath him, and everything that had been fixed and stable and dependable opening up hideously into yawning cracks and chasms that gaped ever more fearfully wider, falling in, vanishing clean away, till there seemed nothing left to which to cling or on which to maintain a last precarious foothold! All is lost! their hearts gasped out in terror. This is sheer ruin, and the end! No, answers this great writer calmly, this is God. That God who often marches upon His tremendous way to His vast far-off ends through change, upheaval, cataclysm, over the tumbling of huge billows crashing to their fall, and under lowering skies full of the roar of hurricanes bursting in ruinous fury, as it seems, upon a cowering world. These wild winds, catching away your breath and whirling wreckage everywhere, are God's winds, shaking down what has grown old and obsolete and withering, that what is green and fresh and vigorous and living may have room to breathe and grow and blossom and bear a rich harvest.

That is a brave faith to hold in this chaotic-looking world where good seems often to be falling back and evil sweeping forward irresistibly. Yet there is plenty of evidence to substantiate it. This earth of ours, for instance, what bit of it but has been many things at different times, a part of some vast continent, a white-capped sea—now a lonely islet, now, it may be, a mountain-top heaved up toward the heavens, and now a glen sunk deep amid the towering hills. And every time that that which had been wrought out into being through such agelong infinite skill and toil was blotted out did the angels whisper together and say, It is all over, God has failed? The earth is gone? Not so. That

Who Wrote Sermon X-7

This is the eighth and final sermon in the "Sermon Identification Contest." For the first time we have used a sermon from an over-seas preacher. Now readers may get busy and give their findings. Just how good well do you know published sermons. Use the form below in giving your identifications. With it send a three hundred word essay on "Why I Read Sermons." On page 80 you will find a list of awards to be given

successful contestants. Here is a chance to secure your winter's books without cost.

We can supply back copies of the magazine which contain these eight sermons at 25c each. A list of sermonic volumes from which these sermons were selected will be sent you upon request. All entries mailed up to and including midnight, November 20th, will be considered by the judges.

Sermon Identification Contest

LIST below your findings of each month. List author, volume and publisher in which the sermon is found. Within thirty days of publication of Sermon X-7 send us your chart together with an essay of 300 words on the subject "Why I Read Sermons." The awards will be made on the basis of nearest correct report together with the most stimulating essay.

	Author	Volume	Publisher
Sermon X
Sermon X-1
Sermon X-2
Sermon X-3
Sermon X-4
Sermon X-5
Sermon X-6
Sermon X-7

.....
Your Name

.....
Address

Do not report on any one sermon until the entire eight have appeared. Upon request we will send you a list of sermon volumes from which the contest sermons have been taken.

CHURCH MANAGEMENT

Auditorium Building

Cleveland, Ohio

Cooperating Publishers

Cokesbury Press

Harper & Brothers

Fleming H. Revell
Company

Charles Scribner's Sons

AWARDS

Four First Awards

as follows:

One

Purchase Credit of \$15.00
for any Cokesbury Books
desired.

Two

1 year's subscription to
Harpers Monthly Pulpit.

Three

Purchase Credit of \$15.00
For Any Revell
Book Desired

Four

Purchase Credit of \$15.00
for any Scribner Books desired.

FOLLOW UP AWARDS

One year subscription to
Church Management to the
next ten in order.

seeming chaos was not madness nor defeat, but divine wisdom picking its sure steps to its determined ends. And now, as the result of all that welter of confusion, the earth lies fixed and cooled and stable, a fit stage for the thronging interests that crowd it, and for the glorious epic of humanity.

And us, too, God will not allow to settle down with any second best, however splendid; keeps breaking in on us, disturbing and upsetting us, much to our own chagrin. Each time that we drop anchor in some snug haven out of the wind, and straighten our stiff backs, and stretch ourselves luxuriously, meaning henceforth to take our ease, He calls to us imperatively, bidding us hoist sails at once and make for the wild tossing of the open seas again. And it is slowly and grudgingly we lift our anchors and very wistfully that we stare at the fading shores, yet we must go. We knock together a scheme of things we think will do, and propose to rest satisfied with that, and not bother ourselves about such matters any further; and He thrusts upon us some new fact that makes the whole thing, even to our prejudiced eyes, quite out of date and hopelessly inadequate, and we perforce must start anew. We run up a mode of life that is well enough, we say, and He flashes before us a vision of what it might be that makes us flush and hurriedly bury out of sight that poor thing grown impossible now, and build again more boldly and on a far ampler plan. We know Christ as well as we want to do, have taken from Him as much as we wish, and God so orders things that one day we come on Him face to face; and with that we must rise and follow Him into far lands we never thought to travel. Our ambition is to live a dull, tame, uneventful life, pottering to and fro at little nothings,

"In a sleepy land, where under the same wheel

The same old rut is deepened year by year."

But He won't let us be, keeps crying to us, "Up! Up! Rise, ye, and depart, for this is not your rest"; is urgent and insistent with us; brutally rough, we sometimes whimper, rubbing ruefully at the shoulder He has shaken till we opened drowsy eyes, and grumbled slowly to our heavy feet. At all events He won't take a refusal, but forces us to go; and, if we try to tarry, there and then shakes down about our ears the comfortable resting-places where we meant to loll and take our ease.

And we don't like it! You remember how Charles Lamb frankly confessed that he was quite satisfied with his portion, and did not wish to push on any further into life, wanted nothing except to settle down just where he was with a few friends just as they were, and that on and on for ever. And for some that is natural enough. For one thing, we are all the natives of a very small province of time. And the moment that we cross its borders into another generation, we find ourselves home-sick aliens in a strange land, the true accent of the thought of which we never really catch, but always speak it with a palpably foreign accent. And we look back regretfully to the old times, our times, in which we were at home, and when things ran our way, and people thought as we think still; and our interpretations, so dusty and sun-bleached and out of fashion now and thought amusingly antique, were the accepted ones which every one

believed. While now the whole earth has erratically swung away into another orbit, and revolves round strange new suns; and other stars look down on us; and surely God Himself in this mad flight is being left behind. That is a mood quite tragically ancient in this ever-changing world. "Alas, alas!" so runs one of the oldest inscriptions dug up in Babylonia, written, they say six thousand years ago, for "the times now are not what the times used to be." And if you, too, are feeling that, if you are growing critical and censorious, if your lingering eyes will look back wistfully across your shoulder to what has been left behind, if you cannot but think that God is not today the God He used to be, that means that you are getting old, in mind at least, that your adventurous days are over, and you fain to settle by the fire, and all this in a world that rushes on; means you are growing tired, and losing touch with things; which is a pity. But what if it proves you are losing step with God!

We are dull and conventional creatures, and in God there are an unexpectedness and an originality that continually disturb and confuse us. For spiritually most of us are still at the level of the insects. Set us down in the familiar situation we have always known, and, guided by instincts built up on prolonged experience, we can manage well enough. But God keeps asking something new of us; and for that the old stereotyped response is futile. Is there not something dreadful in the fact that it was a people whose whole souls had been watching for the Messiah for centuries, who had bravely refused to give up hope, who held to it stubbornly that He would come, and spent their days with hearts alert and listening for the first sound that might be His footsteps, that it was they who did not recognize Christ when He came, brushed up against Him in the streets, and impatiently pushed past Him, without a second glance, laughed at His claims, "That the Messiah! He is not in the least like Him," and, irritated by the sheer effrontery of so gross an impostor, slew Him as an evil man far better away; and, that done, turned to wait and hope and watch once more, not knowing poor souls, that He they sought had come, and that His blood was on their hands and staining their blind souls. Let us beware lest what we too resent and shake off and dislike and try to hunt down in our day is—God.

Blake once had a vision of Voltaire, in which he heard the latter saying, "I blasphemed the Son of Man, and it shall be forgiven me; but my enemies blasphemed the Holy Ghost in me, and it shall not be forgiven them." God pity us! What if our boasted principles are no principles but mere ugly prejudice, and what we take to be our loyalty to Christ only a stubborn crabbedness of spirit that will not be taught even by Him! What if the things we would not have, because they were novel to us, and uncomfortably unaccustomed, and away from the line of thought in which we were brought up, meet us later at the Judgment Seat bearing the wounds we gave them, and the hate and insults that we spat into their faces; and standing there, so shamefully mishandled, look at us with Jesus' eyes! "Christ," says Tertullian, "is not the Convention, He is the Truth."

Well may Paul pray with passion to the allwise, pitying God that He give us the spirit of judgment and a discerning

heart. For we are foolish blunderers at best, lost in the mists of things; and still truth finds itself in an inhospitable world, where few souls recognize it, and most doors open to its knock on grudging and complaining hinges, or remain obstinately shut. And yet, says this great writer, and there is almost terror in his eyes, "see to it that you do not refuse to listen to Him who is speaking to you." For that is God's voice that is shaking down what was never meant to be permanent; the customs, once immeasurably helpful, but now growing stale; the interpretations that once made things clear, but now hamper and hinder a new generation, shaking them down, that the things that can't be shaken may remain, and the eternal facts, no longer obscured to them because now translated for them into their own language, may grip new minds and hold new souls and rule new lives.

That is a lesson always difficult to learn, and not least surely now when the gulf between the generations looked fully wider than is normal. Take it of our religious thinking. The old moulds have been shattered. Everything, even the most sacred, has been cast back into the crucible. And many older folk look round them in a kind of lost bewilderment. For all that is most dear to them seems to have no place in the world about them now. Well, you remember how, after the war, men coming home to an utterly changed world, felt puzzled and unhappy and a little frightened, till General Smuts steadied us with that fine rallying cry, "Humanity has struck its tents, and is once more upon the march!" And with that it came home to us that what was happening was not ruin but a thrilling adventure, that God was calling us, as He called Abraham, to leave home and go forth, not knowing where we went, but with the divine assurance that, if we dared to follow, He was leading us into a better country; and the divine warning, honestly given, that for a time we might feel strangers and foreigners and outcasts, and be tempted to look back wistfully to dear familiar things, even to lose heart and turn back; and the divine promise that, if we held on, He pledged Himself, as God is God, that our dream would come true, and our hope set into a glorious reality, or else, says this audacious writer, God could not look us in the eyes, and would to all eternity have to slink past the souls whom He had cheated and betrayed and fooled! And so it is here.

Is it? you say. And there is no assurance in your voice. For to your eyes there is such patent evidence of loss; and yet where is the gain? The Bible is discussed and teased and fingered. But is it read? Has it its old authority? Is it obeyed, as it was wont to be? The axioms and postulates upon which we were taught to build our life are challenged, or are gone. And the new reading of things looks far further from the center and from God. Has Nietzsche really carried out his boast, and "broken the old tables"? For people seem so superficial, and so pleasure-seeking, and so small!

But, when you think things out, is not what ails us really this, that the new generation are so unlike us? And are we so beautiful that that need greatly worry us? Have we made so conspicuous a success that we have any right to claim that we must be the permanent standard from henceforward? Is not

for YOURS and YOU—

Here is Complete Protection

for Yours—

\$12,000 in case of your accidental death—all accidents covered.

\$6,200 to \$8,196 in case of your death from sickness—all diseases covered. If sickness persists beyond 60 weeks the permanent total disability indemnity is \$60 per month to maturity of policy, when \$6,000 will be paid.

for YOU—

\$6,000 for the accidental loss of two hands, feet or eyes—

\$2,000 for the accidental loss of one hand, foot or eye—

\$20 to \$450 for fractures, dislocations and sprains—

\$35 to \$9,976 if you are disabled by accident—

\$28 to \$2,016 for sickness disabilities—

\$60 per month, beginning with the twelfth month, should you be permanently disabled by sickness or accident, plus \$6,000 at death or maturity of policy.

\$6,000 on your 60th, 65th, 70th, 75th or 85th birthday, as you may choose.

You owe it to yourself to know the full details of this exceptional coverage. It costs so little—it provides so much.

Mail the coupon today—no obligation—no agent.

THE MINISTERS LIFE AND CASUALTY UNION

Organized 1900

15th floor, Wesley Temple

Minneapolis, Minn.

Please send me information concerning your \$6,000 Complete Coverage Combination as announced in the November issue of "Church Management."

Name

Address

P. O. State

Date of birth Denomination
Month Day Year

Life, Accident and Sick Benefit Insurance at Bottom Cost for Clergymen Only

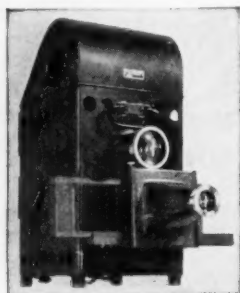
11-35



"Oh, I See!"

WHEN a person sees he understands! That is why the expression "I see" has come to mean complete understanding.

Also that is why the B & L Balopticon has become one of the most valuable means of putting your message across. Visually demonstrated sermons are *understood* and *remembered*, because such sermons are forcibly impressed upon the minds of the congregation.



Model KOSB Balopticon

Write now for complete details on Balopticons which have been found to increase attendance as much as 50%. Ask for Booklet E151.

Bausch & Lomb

Optical Company

694 St. Paul Street

Rochester, N. Y.

our error this, as Newbolt says, that we in the Church will think of ourselves as a beleaguered garrison desperately holding the fort of truth, whereas we are really a caravan upon the trek deeper and deeper into a wide country we have little more than entered? Whatever be the faults of the new generation, much of our trouble has its rise in this, that, little although you may suspect it, you yourself are not serving a big enough Christ, and must learn to think by far more hugely of Him. "That I may know Him," muses Paul. "If only some day I may learn to know Him!" Whereat we turn and stare at him. "Know Him!" but you do know Him, better than any one ever did. Your thinking of Him is the mould into which our deepest thoughts of Him down to this day have had to run. And indeed it is quite true, as Harnack says, that always when the gospel sweeps the world, it is because men have found their way back to Paul's big way of seeing and of stating Christ. Yet the man himself feels that he hasn't begun to know Him. A star here and there I have glimpsed, he says. But oh! if these cloud-banks would roll aside, what would I not see! And do you dare to imagine that you know the whole of Christ; that any creed, however famous, sums Him up with adequacy; that any man, or any council of men, be they ever so wise and spiritual, have seen out to the last constellation in that wonderful sky? Do you take this marvellous gift of God into your hand, what Paul found indescribable, unspeakable, breaking through language and through thought, and do you dream that you can turn it round and round and measure it with your puny standards, and look over it and under it and on all sides of it, and say, "You see this is the length of it, and that the breadth of it, and yes, that is all that there is in it, and there is nothing more to say or know"? If so, your Christ is not the real Christ, but one infinitely pettier. It takes all the saints, says Paul, yes, all the generations of the saints, to learn to know Him somewhat as He really is.

And amid much that is confusing some things are quite clear. This to begin, that God's most Holy Spirit has not fallen dumb these days, but is still teaching His Church, and leading it on into some other of the things it was promised us He would teach us. And this, that if the new generation seems to some of us to have lurched far away from the central fundamentals, that fact, if true, is almost certainly due, in great degree, to our own lopsidedness of outlook. They are trying to re-emphasize aspects of Christ that we had left in shadow, and, endeavouring so to do, have themselves gone too far to the other side of the road. And if we cry out irritably, "But any one must see that we are far nearer what really matters," let us remember Butler's sobering reminder that in any clashing of opinion we differ from the other just as much as he differs from us, look as crudely preposterous and as crassly unreasonable in his eyes as he does in our own. If they can't keep in step with both Christ and us, better a thousand times that they should leave us, and hold firmly to Him as they see Him. The kingdom of the Master is not being shaken down because our views fall like the leaves when they have withered, for the tree lives on and bursts into the freshness of another spring.

Or take it of the old customs and ways. Frankly, for my own part, I cling to

them; cannot agree wholly with Brown-ing's gallant optimism that "the first of the new beats the last of the old." Not always, surely, and not of necessity. Novelty need not be progress: nor is to be old invariably to be obsolete. In God's year winters follow summers just as certainly as the spring, thank God, follows them. And in our human story there are flowings of the tide, when all things are a shimmering glory, and also just as surely ebbs when most unlovely mud-flats lie revealed. In any case, those in middle life are prejudiced. When they scoffed at the Victorians in his hearing, Mr. George Bernard Shaw made answer simply yet sufficiently, "The women I loved were Victorians," he said. That settled things for him. It was along the old neglected ways, little frequented, largely grass-grown now, that God has met us times innumerable: every turn of them has for us haunting memories that make them very dear.

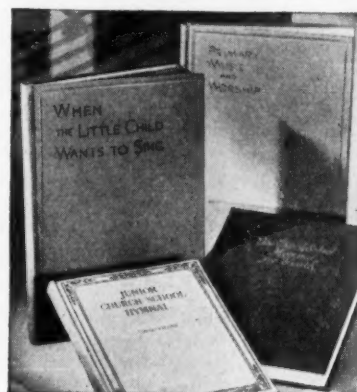
And have we not a case? When there were family prayers in every household, twice a day the great things were brought back to the remembrance. While now what wonder if, in the rush of life, they are forgotten? When everybody came to church, God had at least a chance to reach us. And from that little clearing in our busy days there was some prospect we might see the stars, and feel God's cool winds upon our hot foreheads. And are we really likelier to come on Him in that never-settling dust whirl, where the cars are racing one another on the road, or in the idle tattle of the drawing-rooms? When the sacrament was taken seriously, when it came first, and other things were put aside—God could have no rivals—and we prepared for it with earnestness, it was a mighty rallying-point in life, as it can hardly be when folk drop in only if they can happen to fit it in, or if there is nothing more exciting on. "The first of the new beats the last of the old" sounds a right valiant saying only until we take to facing facts, and then it proves to be a rather foolish and pernicious lie.

But there is a fussy panickiness of spirit that is nothing more or less than a gross unbelief in God. Always such timid and faint-hearted souls keep watching His Throne apprehensively, and always they keep starting up a terror, crying with quavering voices, "Look! look! it's shaking! it's tottering! it's down!" But it's not down, stands firm and fast as ever. "If," said old John Newton, "you think you see the ark of the Lord falling, you can be quite sure that that is due to a swimming in your own head." There is a valiant soul in the Old Testament who saw everything that mattered being swept away in a tremendous swirling inrush of evil. Well, well, he calmly told his heart, the God who sat above the flood of Noah sits above this too; and it won't sweep Him away! There are two dauntless spirits in the New Testament who saw their whole world round them blazing from end to end, and tumbling in with a hideous roar that seemed plainly the end of everything. Yet it never occurred to either of them to be afraid. They knew God far too well for that. The real things, they know, can't be shaken: and those that are passing, dear though they are to them, they watch vanish without a fear. For they so vanishing are making way through this grim interlude of horror

(Now turn to page 85)

By Roland Mernitz*

FOUR GRADED HYPNALS • FOUR GRADED HYPNALS • FOUR GRADED HYPNALS • FOUR GRADED HYPNALS • FOUR GRADED HYPNALS •



Orders taken for any books published

*Pastor, St. John's Evangelical Church, Birmingham, Alabama.

9 reasons WHY YOU and YOUR AUDIENCES WILL APPRECIATE ROYAL FOLDING CHAIRS

HOW some folks dislike to go to church festivals and entertainments! Hard chairs. Broken chairs. Small chairs. Awful chairs! Not when you have Royal "Lifetime" folding chairs. These modern church chairs seat your audience comfortably and noiselessly because:

1. Generous size.
2. Scientific saddle seats assure comfort.
3. Four seats take up only six inches of space when folded.
4. Always can be depended upon to fold and work—never "stick."
5. Sturdy "lifetime" construction.
6. Low first-cost and upkeep.
7. Soft upholstered seats furnished if desired.
8. Silent feet assures quiet.
9. Rubber or glider feet protect floors.

Sample
Sent
for
FREE
Inspection.



Compact
folding
four
chairs
into six
inches of
SPACE



Thousands of "ROYAL" Folding Chairs all over America have been purchased after free inspection.

Royal

LIFETIME folding chairs
Royal Metal Mfg. Co.

"Metal Furniture Since '97"

1121 South Michigan Ave.

CHICAGO

ROYAL distributors
in 38 States

Youthful Troubadours of Thanksgiving

A Hymn Sing

By Finley Keech *

WE hear much these days of the place youth has held in the history of the world. They remind us that Napoleon was emperor at 35; Alexander was world conqueror at 33; Mendelssohn composed "Midsummer Night's Dream" at 17; Jane Austen was writing some of her best novels at 21. William Pitt was prime minister of Great Britain at 24. Shelley died at 30; Schubert at 31; Mozart at 35 and Byron at 36—each of them leaving imperishable work of their own creation. Alexander Hamilton was a pamphleteer at 17, and a member of congress at 25. Kipling had written a dozen books at 30. Edison invented the electric light at 33. Many of the members of the Continental Congress were young men. Jefferson wrote the Declaration of Independence at 33.

*Minister, First Baptist White Temple, Harrisburg, Pennsylvania.

Lindbergh flew the Atlantic alone to Paris when only 25. Yes, it is a young person's world.

But seldom do we stop to consider that the Christian Church has had that same story to tell. More likely are we to think of the church as an "old man's institution," with its grave dignity and its more steady ways. We forget oftentimes that Jesus was 33 when he was crucified. My own thought is that most of his disciples, if not all, were young vigorous men despite the attempt of the artists to make them appear much more mature.

As a "case in point" we centered our Thanksgiving services this year around the hymns that have been written by the young men and women of the church. We sang our thanksgiving through the

(Now turn to page 86)

"YOUTHFUL TROUBADOURS OF THANKSGIVING"

A Thanksgiving "Hymn Sing"

FIRST BAPTIST CHURCH, RAHWAY, N. J., NOVEMBER 25, 1934

At Eight O'Clock

Organ Prelude: "Moon Dawn"Frml

Violin SoloWilliam Pullan

Invocation

Hymn 103—"Come, ye thankful people, come" (Congregation will rise as choir enters at beginning of second stanza)

Solo: "Rejoice in the Lord"Huhn

Ernest F. Veeck

Introduction of our "Youthful Troubadours of Thanksgiving"

Our Thanksgiving—

1. For God's leading:

Hymn 492—"He leadeth me, O blessed thought" (two stanzas)
(Written by Joseph H. Gilmore when 27 year old)

2. For God's mercy:

Hymn 81—"Let us with a glad some mind" (Sung by the choir)
(Written by John Milton when 15 years old)

3. For the world in which we live:

Hymn 100—"For the beauty of the earth" (first three stanzas)
(Written by Foilliet S. Pierpont when 29 years old)

4. For "Light" in the midst of difficult days:

Hymn 270—"Lead, Kindly Light"
(Written by John Henry Newman when 32 years old)

The Offertory Prayer

Offertory: "Prayer of Thanksgiving"

Evening Prayer Hymn

The Evening Prayer—Choral Amen

5. For faith in Christ in a day like this:

Hymn 242—"My faith looks up to thee" (first two stanzas)
(Written by Ray Palmer when 21 years old)

6. For the privilege of living daily in Christ:

Hymn 488—"I love to tell the story" (first two stanzas)
(Written by Katherine Hankey when 24 years old)

7. For strength to serve the Kingdom of God fully:

Hymn 336—"Work, for the night is coming"
(Written by Anna L. Coghill when 18 years old)

8. For our nation and its responsibility in the world:

Hymn 459—"My County, 'tis of thee"
(Written by Samuel Francis Smith when 24 years old)

(At the close of the third stanza the congregation will be seated quietly to prepare for

The Benediction—Choral Amen

Organ Postlude: "Festal Postlude"Harris

Sermon X-7

(From page 82)

and unrest for something better still.

That is the spirit that becomes a Christian man. Do you imagine it was easy for the Master to believe? On His way to His Cross might not His heart have argued, and have had all the seeming evidence to back it, that God was plainly beaten, that evil had triumphed, that His own valorous scheme had ended in the starless midnight of an irretrievable disaster? And such thoughts did come knocking at His soul. Yet even then, and even there, He trusted God, the God who had so obviously failed Him, as it seemed. "It is all dark to Me," He said; "but God is over all, and He has not forgotten Me; and since this is His will for Me, since He allows this to happen, then through this somehow I shall save the world, through this that seems the end of all things, and the mockery of My faith." And it was because, so tested, He still trusted that Christ saved the world.

And it is not enough for us to celebrate that faith of His, and speak of it in wondering admiration. We, too, in our own little measure have to catch it, and to reproduce it, and to live it out when for us also things are dark and difficult; where for us, too, God's ways are hard to understand. We, too, must trust Him absolutely, in the utter dark. And one way of so doing is to watch the old, the dear, the sacred passing, and be unafraid. "It is not only," says Croce, "with souls that are dear to us, but with institutions that we love, that we must be prepared to say, 'The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.'" And we must say it bravely, ungrudgingly, cheerfully.

Or take it of life's changes, of that essential lonesomeness that ever haunts it. We strike our roots firmly and deep, and then we are torn up again. Dear ones are given us and grow more to us than ourselves, and then they are taken away and we walk in an echoing emptiness that does not fill as the years pass. And though the wound is clean—cannot we look God in the eyes and tell Him truly that we do not grudge them their glory, are not mean enough for that?—it does not heal, but still throbs cruelly. We settle down for life, as we imagine, and suddenly in the solid walls that surround us a door opens where quite certainly there was no door, and Some One thrusts us through; and when we turn the door is closed and fast behind us, and the old life is over, and we have to start afresh. We may hang back, but there is no resisting; we may clutch desperately at the familiar, but it fades from us, is not there any longer, and our hands close only upon empty air! Between us and the life we know there has appeared that little ribbon of water that grows and grows inexorably. And there is no getting back among those memories that beckon to us, call to us, hold our heart. For the gangway is down, and we are moving further and further out into a new life from which we half shrink because they have no place in it.

But, says this writer, thank God there are things that do not pass. "Jesus Christ is the same yesterday and today and for ever." Wherever you may be, there He is too, the Christ who has never failed you, and who never will. I love the way he introduces that great phrase. Apparently these people were a

The Old Testament Lives Again in Filmosound Motion Pictures

● Bell & Howell Filmosound Rental Library announces the release of fourteen non-sectarian one-reel 16 mm. sound movies of Old Testament subjects, directed by Rev. Harwood Huntington. Narration is by Wilfrid Lucas. Reverent, and realistically executed, these films are based upon sound Biblical scholarship.



Bell & Howell Projectors For Every Church Need

Whether your church auditorium is large or small, and whether you wish to equip for showing silent or sound motion pictures, there is a Bell & Howell Projector which will meet your needs perfectly. Silent Filmo Projectors may be had in 1000-watt, 750-watt, and 500-watt models, sound projectors in 1000-watt and 750-watt models. Filmo 1000-watt Projectors are capable of serving audiences of several thousand. All Filmos use 16 mm. safety film, involve absolutely no fire hazard, require no projection booth. Built by Bell & Howell, makers since 1907 of the preferred professional cinemachinery, they give theater-quality results and a lifetime of dependable service. Write for details and rental-purchase plan.



BELL & HOWELL COMPANY
1828 Larchmont Ave., Chicago, Illinois
New York Hollywood Paris
Established 1907

Filmosound Old Testament Films

Creation
Cain and Abel
Noah and The Ark
The Deluge
Abraham
Migration
Abraham and Lot
The Rescue of Lot
Isaac The Boy
Ishmael
The Sacrifice of Isaac
Isaac and Rebekah
Jacob and Rachel
The Return of Jacob

They may be shown one at a time—as a serial—or in groups for full-length programs. These Old Testament films, as well as the Filmosound Sound Movie Reproducer, may be had at moderate rental from the nearest Filmosound Branch Library. Write for location, and for complete data on Bell & Howell Filmo 16 mm. movie equipment, together with list of religious film sources.

bit discouraged. Their great leaders were dead, and they seemed to have stumbled on a smaller day when men looked pettier and life was duller than it used to be. And cunningly he turns that very lonesomeness of heart, that sour moroseness soaking into their spirits, into a challenge that must shame and hearten them. Well, he cries, think of these leaders of yours, of your own dead, and what came of it all for them! How did the battle end in their case? And Jesus Christ is the same still, will be for you, you yourselves being witnesses, all that He was for them. If their faith is your faith, if their hope is your hope, then one day, for you too, the victory must come. Have they not proved that to you—your own dead! And can you doubt, you who have your own private evidence that cannot be disproved, you who have lived with those who are now saints in light, you who

have watched Christ's grace fulfilling in them all its promises. "Let us go forward over the graves of our dead," cries Goethe. Aye, well we may! They are not dead: their voices singing in their triumph yonder carry plainly to our ears; often our heart can see them, crowned and glorified before their Lord and ours. Though we must leave the place crowded with memories of them, they are not far from us, wherever we may be.

And One is nearer still. "Lo, I am with you all the days, even unto the end." Whatever else is taken, He remains.

"One Friend by my path shall be
To preserve my steps from wrong,
Watching through the darkness long,
Doing most with none to see."
Always there will be two of us. And who can be lonely, or dissatisfied, or afraid with Jesus Christ?

"GO FORWARD"

These words, given long ago, to the Israelites, should be heard and obeyed today. Nothing in the Universe is stationary, so neither should the Church or any of its agencies remain as they were.

The Presbyterian Ministers' Fund For Life Insurance

is planning a Forward Movement among the Protestant Ministers, to which are welcomed all present Policy-holders and others who should be policy-holders. Will you cooperate? For further information write to the Office:

#1805-07 Walnut Street,

Philadelphia, Penna.

MATTHEW J. HYNDMAN, D. D., President

Bagster Bibles

KING
JAMES
VERSION

"WORLD FAMOUS FOR THEIR QUALITY SINCE 1794"

Bagster Bibles are printed on fine quality Bible paper and on genuine India paper—thin and opaque—from a large variety of type sizes suitable for use by young and old. The bindings are artistic and durable. A Bagster Bible in its attractive box and gold paper bands gives the possessor real pride of ownership.

Your bookseller will be glad to show you the complete Bagster line of Bibles, or send for your copy of Catalog B3 to Harper & Brothers, 39 East 33rd Street, New York. Also publishers of The Moffatt Translation of the Bible, The Episcopal Prayer Book and Hymnal, *Daily Light on the Daily Path* and other devotional books.

Shall I Give to the Church

A Stewardship Address to Youth

By H. L. Williams

ONE changes from a dependent to a wage earning person almost overnight. When a youth draws his first pay check he is faced with new problems of expenditure. There are so many ways for the money to go. There are clothes which are needed; debts must be paid; there are luxuries which have been dreamed. And there is the question of charitable gifts and one's obligation to his church. At such a time should one give to the church?

When the person has been brought up in the Sunday School and the church the answer will, of course, be yes. The contribution to the church is one of the obligations to be considered as the income is apportioned. Here are several of the reasons for this decision.

I

The Church is a voluntary association supported by the free-will contributions of its members and friends. If these members and friends do not support it and pay the bills the Church, as we know it, would soon pass out of existence. A church cannot run without money. There are necessary bills for the minister's salary, the up-keep of the build-

ing, the heat and light and many other incidentals.

Most churches plan to make a budget once a year. In this budget they put down the estimated figures of the money which will be needed for the ensuing year. It might show up like this.

Minister's salary	\$2,000.00
Coal	300.00
Painting	150.00
Custodian	300.00

and so on.

After the budget has been made a canvass is made of the membership to see what each person will pay toward the budget. If pledges are made, and money paid promptly on the pledges the church will meet its bills. Otherwise it will have difficulty.

If you have an income and are a member, or participant, in the local church you should share this obligation with others.

II

Then, you should welcome the opportunity to contribute to the local church to repay it, in part, for what it has done for you. Perhaps you have spent years in the church school and young peoples'

societies. The services given you were made without a thought of reward. The Church is interested in boys and girls. It seeks to help them in the formulative program of their lives. It will always do that because it is so essentially a part of the life of Jesus.

But the church was enabled to do that in the past because adults have contributed to its upkeep. If it is to serve the boys and girls of today, wage earners of today must make it possible. You are now a wage earner and the time has come to do your part. So when you are asked to give do not put it off, saying that that you will be glad to do so when you have paid off your bills. Instead make your first obligation that to pay off the debt you owe to the Church.

It is not that your Church demands it; it is that you want to do your part.

III

Finally you will give to the Church because it is the way to Christian grace. "The soul grows large by giving." You will be asked to give to missionary enterprises which takes your money far away from home. "Keep your money in the home town," is not a Christian philosophy. We Christians believe that we grow in spirit as we broaden our vision and get the "Kingdom" view.

Experience of those who have gotten the most out of the Christian life has revealed that the way to growth is through the giving of self and money. "Give and it shall be given unto you." Withhold and the soul grows small.

IV

This whole proposition is summed up in these verses by Edith G. Estey:

"A budget isn't sums to me;
Its happy school-girl's faces,
It's tired sick mothers getting well,
It's light in gloomy places.

"It isn't just long columns full
Of 'headachy' addition;
It's missionaries sailing out
To fill a great commission.

"It's you and I who'd like to go,
And send our gifts to prove it.
How wonderful a budget is!
It lives and so I love it."

Youthful Troubadors of Thanksgiving

(From page 84)

words of these young people, who have created so much of our hymnology. Each hymn was used as a definite hymn of thanksgiving for a particular bit of life for which we should be grateful, such as God's leading, His mercy, the world in which we live, "Light" for days like these, and other thoughts. Beneath each hymn was presented the name of the author and the age at which the hymn was written or published. All this material was gathered from the hymnal and an encyclopedia, through a comparing of dates. Before each hymn the minister gave a brief biography of the author or the circumstances leading up to the writing of the hymn. It proved an interesting and educational service. The complete order of worship, as used for the evening, is given here:

BOOK BROADCASTINGS

What the Writers have to Offer

Religion Today

Normative Psychology of Religion, by Henry Nelson Wieman and Regina Westcott Wieman. Thomas Y. Crowell Company, New York City. 564 pages. \$3.50.

This volume is unique for it is a collaboration of an outstanding teacher of philosophy and a consulting psychologist of wide experience in practical clinical work. Professor Henry N. Wieman, as a professor of the philosophy of religion at the University of Chicago, has endeavored to make religion understandable in modern terms of thinking. Regina W. Wieman, as a consulting psychologist, has her interests centered in problems of individual and family adjustment.

This new approach of religion is designed to serve two purposes. First, it is a text for courses in psychology of religion, in religious education, and in other related fields. Second, it is planned to guide private study undertaken by those who are interested in the problem of religion whether from the point of view of helping others, of personal conduct of their own lives, or in solving theoretical perplexities. Throughout the book the writers' chief emphasis is placed on the practical problems, such as promoting religion itself, guiding the religious interests of the family, the teacher, the church and the person trying to organize his own living in a difficult age.

The book is organized into four sections. The first four chapters orientates the reader in religious living. The psychological problem of present religious living, the concept of supreme value and the marks of religious behavior form the main topics for part one. The next eight chapters, which form part two, consider such themes as faith and belief, prayer, sin and forgiveness, conversion and the redemptive process, the mystical experience, and social reconstruction. The next half a dozen chapters discuss the beginnings and nature of religious growth. The concluding eight chapters which have for their general subject, "Problems in Religious Living," consider such topics as psychotherapy, counseling, problems in religious education, religious leadership, the church, and the part which religion can play in shaping history. At the conclusion of each chapter there is an extensive bibliography given for further reading.

One of the outstanding features of the book is the clear manner in which the authors have made their definitions. The reviewer will cite a few of these to show their conciseness as well as show the general points of view of the authors. Religion is defined a number of times. It is "devotion to what one holds to be supremely worthwhile not only for himself but for all human living." Religion is treated by these writers as a normal aspect of the development of any personality. "Faith is a belief one lives by." The efficacy of prayer, according to these writers "depends on the adjustment of the personality to some reality

in such a way as to attain desired ends." The reality of prayer can be obtained only by these three conditions: first, one must earn the right to pray by facing the situation or problem squarely, formulating it as clearly and analyzing it as fully as possible; and meeting all other conditions for its solution that one can. In the second place, one must commit his wants to the transforming growth of meaning. In the last place one must have faith if his prayer is to be effective. Sin is defined as "disloyalty to God." It is any state of being which is not completely dominated and controlled by one mastering devotion to the whole reality of God. Sin is the "insubordination of any interest to the one supreme interest in God." Conversion is defined as that change in personality by which the "individual is received into the life of God." The redemptive process is defined as a "progressive deliverance from bondage to limited objectives, inner conflict and stagnated spirit." The definition of religious education is the best which the reviewer as ever read. "Religious education is the awakening in the child of a dynamic loyalty to God." For the active minister the last eight chapters of the book will prove the most stimulating. He will find plenty of material for thought.

While the reviewer cannot accept all the premises and conclusions which these writers set forth, nevertheless, he feels that it will make an excellent text for courses in psychology of religion, and it will also set forth for the minister and religious leaders certain concepts which can give them a basis for their thinking.

W. L. L.

What Religion Is and Does, by Horace T. Houf. Harper & Brothers. 373 pages. \$3.00.

One of the perennial complaints we hear about young people who go away to college is that the student years destroy their religious faith. The case probably is not as bad as the folks back home make out yet there is ground for such criticism. Many of these young people go out from homes where religion of the traditional type is entertained. College days plunge them into the midst of the modern intellectual world. Inevitably a terrific tension is set up. Fortunate, indeed, is the boy or girl who makes the necessary adjustment under the skilful direction of an understanding and sympathetic professor. Dr. Horace T. Houf apparently fills the specifications for such a wise and helpful monitor. For a number of years, as teacher of a course on religion, he has taken questions from entering students. Those questions have determined the formation of *What Religion Is and Does*.

The book consists of two parts. The first deals with Generic Religion. Here the author treats such questions as What Religion Is? What Religion Does, Problems From Our Changing World, Problems From Our Changing Thought World, Evolution and Man's Origin, The Existence of God, and seven others of

like importance. The student is led to see that certain influences such as the machine age, the newer scientific knowledge, and scientific Bible study have been modifying modern life and therefore have a profound bearing upon religion. All these questions are impartially discussed, the arguments both for and against being presented without bias. And, although the reader knows where Dr. Houf stands—the general position maintained is that of theism—there is no dogmatic insistence on his point of view. His method is admirably adapted to the seeking youthful mind—pointing the way to an intelligent basis for faith and at the same time letting the student come to his own conclusions. C. R. B.

F. F.

God and the Common Life, by Robert Lowry Calhoun, Charles Scribner's Sons. xxiv/303. \$2.50.

The author, who is Associate Professor of Historical Theology at Yale, has attempted to perform a task that needed to be done, and, in fact, still awaits completion. For to present the relation between theology and the common life, work and worship, is too great an undertaking for any one book or one man alone. Therefore Dr. Calhoun deserves all the more credit for the effort he has given us. Recognizing the size of the task he modestly, perhaps too modestly, suggests that his book is to be a minor study in a major field.

Chapter I, The Day's Work as Vocation, dealing with the various Christian doctrines of vocation, is especially good, as is also the final chapter, The Way of Life, which is concerned with such vital matters as finding and doing one's job, social reconstruction, worship, and the way of God with man. The other chapters are more definitely philosophical and theological in nature, such an approach being also quite necessary in a study of this problem. This book is interesting, but not easy reading. The style is lucid, but the content is so provocative of serious thought that careful study is required to grasp some parts of it. Copious notes are included in the appendix and the volume is adequately indexed according to persons and subjects.

C. W. B.

God in These Times, by Henry P. Van Dusen. Charles Scribner's Sons. 194 pages. \$2.00.

This is a well-deserved Religious Book Club selection. The author has already given proof of his brilliancy and scholarship in previous volumes in the field of theology. He now adds to his reputation as a thinker of promise in his specialty. The contents are not so much original as suggestive. The message is directed to those who have turned away from the old theology of a former generation and are now disappointed in the inadequacy of the liberalism which they embraced. Particularly is the message for baffled and disillusioned ministers. The three main chapters deal with "The Message and the Man of Today," "The Message of the Living God" and "The Message

New **HARPER** Books**THIS I CAN BELIEVE**

By Alfred Grant Walton

A frank, intimate discussion of the great essentials of the Christian faith. In the light of recent advances in scientific knowledge and historical criticism this volume will be particularly helpful to those whose intellectual difficulties have caused them to lose interest in the church and organized religion.

\$1.50

I DISCOVER THE ORIENT

By Fletcher S. Brockman

Are the religions of the Far East friends of Christianity or enemies? Will the ultimate religion of the world be Christian, or a synthesis of several religions? These and other important questions are answered in this autobiography of a mind that for twenty-five years has sought to interpret religion in the Far East.

\$1.50

A MAN IN CHRIST

By James S. Stewart

The vital elements of St. Paul's religion. "It is with more than usual pleasure that one commends this book. The author has a splendid command of Pauline literature, and has so saturated himself in his subject that he can make it vivid and realistic to the reader."—*Times Literary Supplement* (London).

\$2.50

JOHN WHITE OF MASHONALAND

By C. F. Andrews

The story of John White of Mashonaland has never yet been told, yet it is one of the most heroic and romantic in all modern missionary history. The author of "Sadhu Sundar Singh" now tells the story of John White's life. The same flaming devotion to Christ is revealed in both volumes.

\$1.50

HISTORY AND INTERPRETATION IN THE GOSPELS

By R. H. Lightfoot

The latest book on the fascinating subject of form criticism. "Professor Lightfoot of Oxford in this scholarly volume has expounded clearly and reverently the present tendency of German thought on the Four Gospels. The book will give a shock to old-fashioned Churchmen; but it is far better that we should know the conclusions to which continental scholars are being driven."

—Dean W. R. Inge.

\$3.00

HARPER & BROTHERS
Publishers - New York

in Society's Crisis." Two additional chapters deal with "The Christian Critique of Communism" and "The Christian and Compromise." Especially important is the author's exposition of the hopeless handicap of the scientific approach to God. Those who know God will be reinforced in their faith by this book and those who desire God will be guided towards Him. Brilliant, suggestive and inspiring, this book must be read and pondered.

Cosmic Christianity, by Leon H. Barnett. Fleming H. Revell Company. 46 pages. \$1.00?

This small volume is the author's attempt to strengthen a faith in future life by means of a scientific approach to the problem. He faces the relationships between science and religion. He believes the testimony of the cosmos, science, religion, logic all seem to point to the conclusion that physical man does not represent the final stage of evolution. He believes that evolution must end with permanency. The author is convinced that belief in God and in heaven is vitally important to the Christian religion. It is for this reason that the author makes a strong case for the belief in future life. Diagrams are drawn which picture creation not as a momentary event, but as a process that has been progressing since the foundation of the world. The laws of the material world are as real as the laws of the spiritual world. These laws move toward higher stages in evolution and bring us finally to God. This is an interesting explanation as well as instructive presentation of facts of faith with those of science.

W. L. L.

What About God? by Roger W. Babson. Fleming H. Revell Company. 54 pages. \$0.75.

Here is the statistician turned theologian. Mr. Babson who has so influenced America in his reflections on both economics and religion now endeavors to put his religious philosophy into a simple system. From a statistical standpoint it is strictly scientific and logical. He calls it a "business man's philosophy." For the professional theologian it will leave much to be desired. For the Biblical student who is accustomed to certain thought forms and familiar phrases it will doubtless seem quite unsatisfactory. Yet Mr. Babson has almost every phrase documented with scripture references. From the standpoint of so-called orthodoxy it will cause the arching of many an eyebrow. For example the author's creed is stated as follows: "I believe in God, as the motive in the myriad beneficent evolutionary processes of the universe; in prayer as the door through which this Power comes into our lives; in Jesus as the great revealer of this Power to mankind; in love as the greatest means of redeeming the world; and in the immortality of goodness." Yet with all these faults (?) the reader is made to feel that Mr. Babson has found his way to Reality and may help many ordinary readers to do the same.

W. R. C.

Science and Religion, by N. Bishop Harman. The Macmillan Company. 175 pages. \$1.50.

The author of this book is Fellow of the Royal College of Surgeons of England and Consulting Ophthalmic Surgeon of the West London Hospital. Science and religion are presented as

"two slightly different aspects of the same thing or of the same problem," and the author finds no ultimate conflict between them. Religion is defined as "the binding together as a coherent intelligent whole the knowledge or science that has been gained by men at the time." (But is not this the function of philosophy?) "Science is the setting forth of the bare facts known."

After analyzing some of the factors which have brought about conflicts in religious thought, the author discusses God, Man, and The Promises of Religion in successive chapters. Answers to Prayer, The Doing of Wonders, Freedom from Ills, Forgiveness of Sins, and Life After This Life are the six boons of religion treated by the writer, and he examines each in the light of science. His approach to the problems of forgiveness and of immortality is very interesting and suggestive. The brief creed on the last page of the book is that of a reverent, Christian theist, and it beautifully expresses the faith of a scientist.

Although the student of the philosophy of religion may find little that is new in this volume, it is a very readable and stimulating book.

J. C. P.

The Bible

Some Studies in the Old Testament, by H. F. B. Mackay. The Macmillan Company. 205 pages. \$2.00.

This volume of twenty-four sermons by Canon Mackay shows that the Old Testament can inspire great themes. These sermons were preached mostly at All Saints, Margaret Street Gloucester, England during the World War by the author. He has been careful to print these sermons as they were preached.

These sermons are not long. The average length is eight pages to a sermon. Although the author is acquainted with the best Old Testament scholarship, he retains a vivid and forceful religious feeling throughout his messages. His subjects begin with the great figures of Genesis and Exodus and continue through the heroic period of Jewish history to the Captivity and the Return. The author has a gift for taking a familiar story, for bringing out aspects of it which have been forgotten or ignored, and for drawing from it lessons which have an intimate relation to the problem of modern life.

These sermons show a broad vision and hope. The sermon entitled, "The Man With the Measuring Line" illustrates this quality in Canon Mackay's sermons. Again, these sermons present challenges to the reader. The sermon entitled, "The Chariots and Horses of Fire" may serve to have this stirring quality. The reader is urged to live up to the best for that is the invitation of Christ. One of the unique sermons is the last one in the volume entitled, "The Woman in the Leaden Bin." Instead of quoting a text, the author gives the sense of Zechariah 5:5-11 as commentators interpret it.

The author makes a powerful dramatic appeal to the reader but he is never sensational. Sincerity, simplicity, and clearness of thought as well as of expression make these sermons good reading for the homiletically minded person.

W. L. L.

His Witnesses, by Andrew Sledd, Ph. D. Cokesbury Press. 240 pages. \$1.25.

Here is a companion volume to Dr. Sledd's excellent "St. Mark's Life of Jesus" which has become very popular as a text in Bible Study and in schools of leadership training. The author avowedly wrote this volume for a similar purpose and succeeded exceedingly well. The volume is not a critical study of the Book of the Acts of the Apostles as clergymen might desire. On the contrary it is a thorough and scholarly presentation of the early history of the Christian church based upon the Acts and entirely within the grasp of any group of laymen. Ministers, I should say, will find the book well worth reading for the approaches to the Apostolic history which are valuable.

The book is divided into twelve chapters which lend themselves to a study during one quarter of any Bible class in the church school and is also just of the right divisions for an accredited leadership training school. The content material is honestly treated and the style not overly heavy as history is wont to become. R. W. A.

Luke the Evangelist, by Wilfrid L. Hannam. The Abingdon Press. 238 pages. \$1.50.

The subtitle of this book is "A Study of His Purpose," and the aim of the author is to show that Luke's portrait of Jesus was primarily inspired by artistic motives. He regards the Gospel as "the finished work of a creative artist."

Taking for his starting-point the purpose of the Evangelist as it is stated in Luke 1:1-4, Mr. Hannam has selected twenty-one themes from the Gospel which he has made the subjects of helpful expository studies. Some of the more striking and original titles are "And the Devil Said unto Him, 'If . . .'" "Manners for Missionaries," "The Right Kind of Impudence," "And They Blindfolded Him," and "The Interrupted Sermon." The author has a genius for discovering interesting sidelights on the sayings and incidents recorded by Luke, and his gift for portraying the background and setting of the Parables contributes to the value of this book for the preacher. This is an excellent, non-technical volume for anyone attempting a series of sermons based on the Lucan narrative. The author is President of the London Methodist Council and the London Federation of Free Churches. J. C. P.

The Bible, Book by Book, by J. B. Tidwell. Wm. B. Eerdmans Publishing Co. 233 pages. \$1.50.

As the title states, this book contains a brief study and outline of each book of the Bible. Helpful questions and historical facts are also given in each chapter that enable inexperienced teachers or Church workers getting vital facts of the Bible. Dr. Tidwell is head of the Bible Department at Baylor University, a Baptist school, and is well known as a Bible teacher. He is the author of a number of books and his students will welcome this book that came from his experience and study as a teacher. This book has passed the fourth edition and offers ministers a workable plan for teaching the Bible throughout the year. Even if one knows the Bible well, this guide will prove a great benefit. T. B. R.

Bible Text Stories for Boys and Girls, by Louise M. Oglevee. The Standard

COKE SBURY

NEW FALL BOOKS

THE ORIGIN OF RELIGION

By Samuel M. Zwemer. This fascinating study of the origin of religion presents within the covers of one book a wealth of material hitherto available only in many books. Intensely interesting is the data on The High Gods, the religion of the Stone Age, the creation myths of the primitives (with the Bible as the key to creation-myths of the race), the origin of fire worship, the origin of prayer and sacrifice, the origin of marriage and primitive ethics, the origin of belief in immortality. He demonstrates from sound source materials that God revealed Himself to man in creation and that the records point to the fact that religion came by revelation, not as a result of an evolutionary process. A surprising book! \$2

THE BASIC BELIEFS OF JESUS

By Paul B. Kern. A stimulating, incisive study in which the author searches deeply the well springs of Jesus' being to uncover the basic assumptions upon which his words and deeds rest. *What did Jesus believe?* The author finds the answer not in any formal creed but in the Life behind the creed. A fine new appreciation of Jesus, what He said, what He did, and what He offers to our confused generation in the way of reality and leadership. \$2

A BOOK OF CHAPEL TALKS

By Elbert Russell. 62 addresses by Elbert Russell to the student body of Duke University. They are distinguished by brevity, youth-appeal, and many crystal-clear illustrations. Preachers will be delighted with the book. In addition to its stimulus in youth leadership, in practically every talk is a new sermon idea. \$1

SERMONS ON OLD TESTAMENT HEROES

By Clarence E. Macartney. One of the most helpful, interesting sermon series Dr. Macartney has ever offered his colleagues. With few omissions the major characters of the Old Testament are included among the 18 sermons. Biographical preaching that literally clothes these O.T. personalities with flesh and blood and makes them speak to us helpfully on the problems of our day. \$1.50

Publishing Company. 262 pages. \$1.50.

This book contains stories for teachers of Primary and Junior departments. Each story illustrates the Bible lesson contained in the verse at the close.

They were first used in Sunday School lessons and are now printed in book form because of the larger demand for good stories for boys and girls. Each story is a gem, complete in itself and is the work of one who knows children and how to tell stories. The reviewer read some of the stories to a group of boys and girls who found them interesting. Workers with boys and girls will find the book suggestive and the means of a larger use of teaching by stories. T. B. R.

SPECIAL DAY SERMONS

WITH WORSHIP OUTLINES

By J. W. G. Ward and Wm. H. Leach. The 19 full-length sermons by Dr. Ward are of striking appeal and quality. From *The Magic Portal to A Tale that Is Told* they are rich in suggestiveness and illustration. The worship outlines by Dr. Leach will enrich any church's order of service on these special days. "A full measure!" \$2

A BOOK OF PRAYERS FOR YOUNG PEOPLE

By Richard K. Morton. 120 prayers written on the level of youth's own experiences and problems: prayers for use by and with young people. A book that will enrich the devotional life and Christian purpose of youth; and one which their pastors and counselors will find highly useful. *Beautifully printed and bound.* 75 cents

STORY SERMONS FOR BOYS AND GIRLS

By Charles Nicholas Thorp. Pastors who preach junior story sermons will find this book, with its 37 Bible-centered story sermons a god-send. "Daringly Biblical when so many seem to look for their themes and subjects anywhere but in the Bible."—*The Advance* . . . After the Biblical setting and story are presented the application is always to the present. \$1

CREATIVE CHRISTIANITY

By Dean Shailer Mathews. Not since the inception of Christianity has the Church been called upon to face such acute problems in social adjustment. Dean Mathews' book is being termed by Christian leaders everywhere as a most practical study of a sound Christian economic philosophy for today. "He gives a straightforward, practical discussion of our religion in relation to its social setting."—*Zion's Herald*. "He sets forth the areas in which the influence of Christians must be felt."—*Religious Herald*. "The hopefulness of his treatment is refreshing after the pessimism of so many recent writers."—*Christian Observer*. "He has put all under renewed obligations to him."—*Church Management*. \$1.50

COKE SBURY PRESS

NASHVILLE At Your Bookstore

Through The Book of Acts with a Guide, by F. W. A. Bosch. The Onward Press. 83 pages. \$0.50.

This booklet gives an excellent outline study of Acts. It consists of questions for each assignment and for review. There are sixteen charts or outlines found scattered throughout this work. The Book of Acts can be entirely covered in 18 assignments according to the plan of this booklet. The appendix suggests a schedule for carrying out the author's suggestions. This booklet should be helpful for prayer meeting study and also for study of Acts in the Sunday or Church School. H. D. H.

ABINGDON NEW BOOKS

The Hebrew Heritage

A Study of Israel's Cultural and Spiritual Origins

By CHARLES W. HARRIS

■ Though in a way this is a study of the cultures of the Near East, the author's special interest lies in their relation to Israel. A clear presentation of the subject.

Net, \$2.50, postpaid.

Preaching the Apocalypse

By DANIEL RUSSELL

■ "The sanest, soundest, most ethical and evangelical treatment of the apocalypse that we have seen."—*The Methodist Protestant-Recorder*.

Net, \$2.00, postpaid.

Men of Zeal

The Romance of American Methodist Beginnings

By WILLIAM WARREN SWEET

■ "This presentation and discussion of the political implications of religious activities in both this country and in England previous to and during the Revolution interestingly illuminate the progress of events at that time in both religion and politics."—*New York Times Book Review*.

Net, \$2.00, postpaid.

Luke the Evangelist

A Study of His Purpose

By WILFRID L. HANNAM

■ "The real scholarship of the book, combined with its extremely fresh approach, should make it a mine of interest and a new outlook for minds and experiences of all types."—*Sir Josiah Stamp, G.C.B.*

Net, \$1.50, postpaid.

Ships of Pearl

By F. W. BOREHAM

■ "This author's brain appears to be an inexhaustible fountain of stars that bespangle all these pages and give no indication of losing their dazzling splendor."—*Presbyterian Banner*.

Net, \$1.75, postpaid.

Paul's Secret of Power

By ROLLIN H. WALKER

■ A presentation of the results of many years of experimentation in making the ideas of Paul vital to students. It is excellent for general reading or for study.

Net, \$1.00, postpaid.

At the Better Bookshops

THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.

The most readable Bible type in the world!

43 "How he had wrought his signs in Egypt, and his wonders in the field of Zo'-an:"

m ver. 1
To ver.
Ps. 105
27-36

CAMBRIDGE TURQUOISE BIBLES

are printed in this type . . the ideal reference Bibles planned for HOME and STUDY use . . in a variety of excellent bindings and a wide range of prices.

at all bookstores, or

THE MACMILLAN CO., 60 Fifth Ave., New York

Preachers and Preaching

Preaching the Apocalypse, by Daniel Russell. The Abingdon Press. 254 pages. \$2.00.

The book of Revelation is without a doubt one of the most difficult parts of the Bible. Attempts to interpret it by ill-trained, badly balanced commentators, who have rushed where real scholars have feared to tread, have been productive of fanaticism and unreality. This does not mean, however, that the book has no real values. It is a great piece of literature and contains a vivid, dramatic, pictorial delineation of the never-ending struggle between good and evil and an exaltation of Christ, permeated with a dauntless faith in the ultimate triumph of his kingdom. It is rich in homiletical values which for many have been obscured by its many difficulties.

The author of *Preaching the Apocalypse* is Dr. Daniel Russell, pastor of the Rutgers Presbyterian Church of New York City. The immediate purpose of the book is stated in the opening sentences of the preface: "This book is written primarily for working preachers, who, like myself, face each year (not, let us hope, each week!) the question, 'What to preach.' My purpose is to suggest some of the preaching values in the book of Revelation. For, with the exception of certain monumental texts, and of passages used at funerals, few preachers turn for their material to the Apocalypse." The preface also contains a list of the author's chief sources of information in regard to the book. This list is reassuring because at the outset it gives the reader evidence that the work does not belong to the lunatic fringe of interpretation. It is interesting to note that Dr. Russell mentions here *The Book of the Day*, a brief but excellent work by President Charles F. Wishart of Wooster College. The fact that this book has appeared within the past three months indicates that Dr. Russell is in immediate contact with the contemporary discussions of Revelation. It is somewhat disappointing to one who has found the exposition of Revelation in the Abingdon Commentary of outstanding helpfulness to find no mention of it among the recommended works.

Each chapter contains some necessary exposition of the material in the Apocalypse and concludes with some specific homiletical suggestions. Of course the efficacy of these sermonic nuggets depends upon the degree to which the mind of the reader runs in the same channel with that of the author. It can be said, however, with considerable assurance that any live-minded preacher will find these chapters replete with ideas. Yet this book is no substitute for thinking. The material in it can not be used without being thought through and carefully organized. In fact, the book can not be read without numerous references to the Bible in connection with each chapter. Although this is probably a commendable characteristic, it means that the work is to be studied rather than read. Possibly the best way to manage it would be to make the study of it cover a relatively long period of time, taking up a chapter or two a week. To the reader who meets this book a little more than half way it will prove exceptionally rewarding. L. H. C.

The A B C of the New Testament, by Bernard C. Clausen. Fleming H. Revell Company. 158 pages. \$1.50.

Those who are acquainted with the marked individuality of the distinguished ministry of Dr. Bernard C. Clausen at the First Baptist Church of Syracuse and, during the past two years, at the First Baptist Church of Pittsburgh know about what to expect in a volume of sermons from his pen. These twenty-six sermons bear all of the marks of being prepared for the purpose of helping their hearers and readers rather than for the displaying the erudition or profundity of the preacher. All of them are simple. At first this may prevent the indiscriminating reader from doing justice to some of their other qualities. It must be remembered that simplicity and shallowness are not synonymous terms. These sermons show to a high degree an awareness of the trends of modern life and a grasp of fundamental issues. Probably their outstanding characteristic is a deeply pervading human sympathy, which is in evidence on almost every page.

(Now turn to page 95)

• THE CHURCH LAWYER •

Subscriptions to Building Funds

By Arthur L. H. Street

SINCE the very purpose of asking subscribers to church funds to sign agreements is to make the subscriptions somewhat more binding than a moral or conscientious obligation, such agreements should be carefully phrased by capable and experienced attorneys.

If a church society is to engage in some expensive activity it certainly has a right to, and should, make iron-clad subscription agreements on the faith of which the enterprise is undertaken. Change of heart on the part of the subscriber, or his death, leaving heirs who are unwilling to carry out his agreement, are two things that may require resort to legal technicalities to enforce payment.

Charles A. J. Walker wrote this letter to the pastor and trustees of Immanuel Methodist Episcopal Church, Covington, Kentucky:

"In consideration of the Board * * * agreeing to build a new church to cost

not less than \$200,000, and in further consideration of the subscriptions of members of the church for the said purpose, I hereby subscribe the sum of \$25,000 payable when the contract for the new church is signed."

Mr. Walker died and his estate tried to avoid liability on the pledge. It was argued that the pledge was so worded that it was not payable unless subscriptions to the total of \$200,000 should be secured, and failed because pledges in that sum were not secured.

The Kentucky Court of Appeals decided (Ex parte Walker's Executor, 68 S. W. 2d, 745) that, under fundamental rules of law, the pledge should be upheld and interpreted as making payment due when a contract for a building to cost not less than \$200,000 had been signed.

This case is cited as a practical example how important may become a few simple words in a subscription agreement.

A RELIGION WHICH SCRATCHES

A famous English Bishop of several generations ago said—"The trouble with religion today is that it does not scratch people where they itch." His meaning is quite clear. People are constantly moving ahead of the forces which would preserve them if they could come within reach. Modern conditions reveal a people who are ahead of themselves in every respect. They are out of control, never taking time to pause and consider themselves as they should. It used to be that when the three score mark had been reached, folks settled down to enjoy the remaining years. Now they work more feverishly to gain that which they can never hope to use. Life ultimately runs out, and it runs out faster when one lives ahead of sanity.

Most of our religion today can be placed at one of two extremes. Either it is the ancient repetition of religious forms and ceremonies which have absolutely no bearing on the present, or else it is of the type which has forgotten the souls of men in a vain effort to preserve their bodies in finer raiment. All the while the masses, though they may

not know it, have an "itch" which neither type of religion scratches.

Pilgrim Congregational Church,
Cleveland, Ohio.

THANKSGIVING

For such precious things as these,
Friendly fields and fruitful trees,
Footsteps turning in a lane,
Words that welcome home again,
Sun and song and swelling seed,
Sure supply for every need,
For the days that come and go,
Lord, we thank Thee, thank Thee so!

For the smoke from chimneys far,
For the rainbow and the star,
For the busy hands that build,
For each home and office filled
With constructive thought and plan,
For each God-aspiring man,
For the simple joy of living,
Lord, we lift a glad thanksgiving.

—Vivian Yeiser Laramore.

The Renewing Gospel

by

Walter Russell Bowie

author of

"On Being Alive," etc.



A constructive and affirmative book which faces the difficulties of the Christian in the modern world and suggests solutions for perplexing problems. \$2.00

The Church of Christ and the Problems of the Day

by Karl Heim

Will the Church be crushed between the two struggling forces of Communism and Nationalism? Or will it win the battle that is going on for the soul of humanity? A distinguished scholar boldly faces, analyzes, and answers these dominant questions. \$1.75

At all bookstores

CHARLES SCRIBNER'S SONS

TO MATCH YOUR INTEREST

The Womans Press offers a variety of publications to the woman who budgets her time to include home, church, community and world interests.

... Handbooks for volunteers.

... Suggestions for training courses for board and committee members.

... A program series for club groups and study groups. How to lead a successful discussion.

... Music suggestions for the Christmas season. Christmas plays and pageants for children and young people.

Send for catalog.

The
WOMANS PRESS

600 Lexington Avenue
New York, N. Y.

Salt and Light*

Ye are the salt of the earth . . . Ye are the light of the world—Matthew 5: 13, 14 (parts).

LOOKING back along the distant perspective of history, one grows suddenly aware of the fact that these two verses bravely link together in a sort of gallant synthesis two views of life which seem at first glance to have little if anything in common.

"Ye are the salt of the earth." As there are ways of expressing oneself that are distinctly American, so this phrase savors distinctly of the Hebrew landscape. It's a metaphor picked up off of the very ground of Palestine, taken out of the midst of the day's routine. It was salt, from the cliffs and marshes of the Dead Sea, that flavored a man's food and preserved it. In the custom of the country, it was salt that symbolized his friendships. It was salt that turned his hospitality into a covenant, and was mingled with his sacrifices to witness their clean sincerity. "With all thine

offerings," read his ancient law, "thou shalt offer salt." Until it came, to be a word that bound up within itself all his ideas of righteousness, of solemn responsibility, of stern duty, austere loyalty and obedience—that great inheritance which the Hebrew set moving down the stream of history.

But with the next breath comes this other: "Ye are the light of the world." Even a child could tell you today who said that. We have associated it for twenty centuries with Jesus. One can hardly think of it now in any other connection. And yet it carries about with it a strange reminiscence of that rugged little peninsula from which our modern humanists draw so much of their inspiration, the land called Greece, jutting out so generously like an open hand into the Mediterranean. All of the philosophers you could have scraped together from the Academy there, if they had heard Jesus that morning, would have understood something of what he meant. The manner of his speech would have been quite familiar. It would have sounded like an echo of their own. They would hardly have agreed with him, I dare say. Light? These people light? No! The Greeks would have shaken their heads. Surely, light had been their service to the world: the glow of reason; the splendor of thought; something like the joy and balance of the dawn and the noon; the naturalness of all unclouded beauty. Yes! Light was their gift to the future!

And here, in the words of this Galilean they meet, these two—salt and light—and they fuse into Christian discipleship; the one standing for the loftiness of a great religion, the other for the comeliness of a great culture; one for the sober moralities of a people who felt themselves in touch with the most high God, and at their best were far more conscious of him than they were of themselves; the other, for the more lambent, lustrous virtues of another people,

who felt themselves in touch with all that was human, and were far more conscious at their best of the dignity which is Man than they were of the Majesty which is God! "Ye are the salt of the earth . . . Ye are the light of the world." It was the spirit of Jerusalem, and the spirit of Athens; and they became one.

Let's see if we can look at them separately. When the genius of the Hebrew nation spoke that day in the person of this carpenter from Nazareth, it was to combine and utter in one word all the religious passion of the Jew. In Jewish eyes it was religion, and religion only—that savor, that tang, of God-conscious souls—that could give the days zest, and make them long in the land which the Lord their God had given them. Nothing else under heaven could fill them with the relish they ought to have for a man, and keep them from going stale.

And that's what Jesus was counting on. He was counting on these disciples, precisely as he counts on us, for the high allegiance that reaches out and up, beyond prosperity and misfortune, beyond change, beyond the stride of courage and the range of hope, laying hold on Eternity. It takes that, doesn't it, to keep the taste in the world's mouth, and the freshness of it?

And they understood, these men that were Jews. It was Jehovah who had given their past the only meaning it had. Try yourself to read the history of that drab little race without God, and see if even you, at *this* late day, could have any stomach for it, without the sin, and the prophets who rang against it, like clear and singing steel, the white holiness of that Eternal Other; read their history without the purpose that kept unfolding through it; without the sackcloth and the ashes of David; without the bewilderment of Job in a world that should never have treated him so; without the psalms that went

*"A Northfield Pulpit Contribution." Dr. Scherer, pastor of Holy Trinity Lutheran Church, New York City, preached this sermon at the Bible Conference of 1935.

DRAMA IN WORSHIP

DRAMA in worship and drama which is worship. That is the purpose of the "Guild of Inspirational Drama." It plans to issue ten times each year one-act plays, of literary and dramatic value, which leads to religious convictions and social action. The subscription membership to the guild is but \$3.00 for the ten plays. This payment entitles each subscriber to sufficient copies of each play for members of the cast.

Three dollars will enroll you, or your church, for one year. Your subscription may start with the play listed below.

USE THIS ORDER FORM

Guild of Inspirational Drama
404 Auditorium Bldg., Cleveland, Ohio

Enclosed find \$3.00. Enroll me in the annual service of the Guild. Let my subscription start with the play checked below.*

- ☐ The Coming of Light (Bible Anniversary Play)
- ☐ The Window (For Armistice Day)
- ☐ Friends of Job (The Problem of Suffering)
- ☐ Scars (Anti-War)
- ☐ Days to Come (Dedication of Youth)
- ☐ One Christmas Eve (About the Bethlehem Inn)
- ☐ The Quilt is In (See at Right)

Your Name _____

Address _____

*Those who do not wish to join the Guild may purchase copies of any of these plays at 20c with the exception of "The Window" which is 25c.

THE QUILT IS IN

A One-Act Comedy by Marcus L. Bach

FOR the November play the guild departs from worship drama long enough to issue a roaring farce suitable for your young people's and women's organizations. A highly entertaining play with a message.

8 characters, all women—Plays 30 minutes

PRICE 20c. per copy

Guild of Inspirational Drama

404 Auditorium Building

:

:

Cleveland, Ohio

on with their plaintive notes through the bitterness of exile, and then came marching back home like banners in the wind! God was all of it, turning that barren strip of ground into a Holy Land, and lifting battered, beaten Israel to the peak of the world's memory!

Mr. Arnold Bennett has written a book about "How to Live on Twenty-four Hours a Day." He tells us of the time we squander, and how to remedy it. He tells us of the discipline we need. He talks of ingenuity in the search for the picturesque. He goes into art, and wanders around in literature. But God is none of it! And his twenty-four hours don't thrill me much. I know too well that kind of life, and where it comes out, and what it leaves on a body's palate!

"Ye are the salt of the earth." It meant then as it means now—for we still say it of some folk, and it's a great thing to say!—it meant that if life was going to be worth living, if it was going to be even faintly interesting, if it wasn't going to rot on the world's hands, these disciples would have to see to it. And they would. He was sure of that. They would keep flavoring it with "more God, if you please"—as a man would ask for salt.

But Jesus didn't stop there. Perhaps it isn't too much to say that He was conscious of a certain sombreness, a certain severity, in the Hebrew character. There was something austere about it. I hardly know how to describe it, except to suggest that it was much the sort of thing which has come down to us through the Puritans. There wasn't much joy in the religion of Palestine until Christ came and stood himself at the heart of it. And there wasn't a great deal of joy up here in New England either! It was all pretty bleak now and then, like the November landscape.

No doubt we have done these early settlers of America much grave injustice; but at least there were enough gaunt men going around with the Bible slung under one arm and a gun over the other shoulder to give some color to the tradition! Here and there they came to savor so much of God, certainly in their own opinion, that they lost their taste for the world!

Man cannot live by bread alone; and he can't live by salt alone! There were some of our spiritual ancestors who were so busy being the salt that they left out the bread! The milk of human kindness dried up in them, and cracked open, and made scales. Look at their pictures. They put up pillories in Massachusetts, and ducking-stools, and got out scarlet letters. They drove music away from the church. They arrested a sailor on his return from a year's voyage for kissing his wife in public. Whatever was natural was forbidden. Whatever was beautiful was under suspicion. They were quite sure the devil was abroad in the land, and that hell was gaping. No-

A Corner Stone of Character EGERMEIER'S Bible Story Book

Contains 600 pages beautifully bound in blue linen finish cloth, title stamped in gold. Price \$2.00.

Order today! Fifty years in business—Satisfaction guaranteed. Write us or your church supply house.



More story material, more illustrations, a more beautiful book, easy to read. "True to the facts and inspiration of the word."—*Sunday School Times*.

New Revised and Enlarged Edition

This best written, popular work contains 234 fascinating stories. Presents the whole Bible narrative in chronological order from Genesis to Revelation. Large, self-pronouncing type, 200 pictures and 20 full page color illustrations with unique animated Bible maps and pictorial end papers. Price only \$2.00. Order today.

Gospel Trumpet Company
Dept. B-8 ANDERSON, INDIANA

Church Furniture and Equipment

Baptismal Fonts
Pulpits
Brass Candle Sticks
Altar Paintings
Wood Altar Crosses
Light Fixtures
Altars

Lecterns
Brass Altar Crosses
Wood Candle Sticks
Statuary
Chancel Chairs
Hymn Boards
Communion Rails

Write for Illustrated Catalog



Augsburg Publishing House, Minneapolis, Minn.

body that was really religious among them could have an easy conscience about feeling at home down here.

Their mood was the mood of much of the Old Testament. Like the Jew, they didn't fit in the world. They were sojourners, as all their fathers were. It was the mood that found expression in Paul later on. "Come out from among them, and be ye separate." So he wrote. "Brethren, I beseech you, as strangers and pilgrims." It would have been all right if they hadn't overdone it; but they did! Heaven was their dwelling-place, and they began, some of them, to look forward to it with such utter abstraction, grew so absent-minded at the prospect, that after a while they couldn't get a glad and healthy grip on a solitary thing under heaven! They thought, as the Jews came to think, that the only outcome that was possible, of this whole great drama of human life, was for God to interfere by way of some appalling catastrophe, to take all this sorry mess up into His hands and smash it, after carefully extracting the remnant of a few people He wanted to save!

Now, of course, I am not afraid that any of us here will overdo our piety in any such fashion as that. But there are tendencies, somewhere on the side of our Hebrew inheritance, that we need to watch. For instance, there are thousands of men and women who haven't

found it very difficult to grow more or less morbid and introspective on the subject of sin, long after God is done with it, when they should be using all their energies not in brooding over it, but in moving out of it! There are times, again, when we allow ourselves to be so blinded by the dazzling ideal of God's holiness, which Jesus so insistently sets there before us, that one day we find ourselves quite discouraged. As one man put it to me, the moral standards of Jesus were well enough, but they are of no earthly use, any of them. Why talk to an earthworm about being a butterfly? There was so much wrong everywhere that it was just silly to babble about being right, as this Galilean was right. The Sermon on the Mount was out of reach, that was all. Why fool with it? I think we forget sometimes what living would be like if it weren't out of reach, what it would be worth to have a gospel preached to you that you could turn into actuality by day after tomorrow at the latest, with nothing higher, nothing holier beyond, to keep eternally eluding us and haunting us up! We forget that; all we are conscious of is this impossible tension. What we are and what we hoped to be are fighting each other, and what we hoped to be is getting the worst of it! That's how it seems, most of the time. The world we dream, and the world we brush shoulders

CHURCH VESTMENTS WOODWORK SILVER AND BRASS J. M. HALL, Inc. AMERICAN DISTRIBUTOR for A. R. MOWBRAY & Co. Ltd. LONDON-ENGLAND	VESTMENTS For Clergy and Choir Materials by the yard TAILORING Write for samples and prices  J. M. HALL, Inc. 392 Fifth Avenue (at 36th St.) New York	STAINED GLASS WINDOWS  J. M. HALL, Inc. AMERICAN DISTRIBUTOR for JAMES POWELL & SONS (Whitefriars) Ltd. LONDON - ENGLAND
---	--	---

THE HALL ORGAN CO. WEST HAVEN, CONN.

Each instrument individually designed
and constructed by Hall craftsmen

«» *Inquiries solicited* «»



TO PERPETUATE HER MEMORY

In every congregation is some man or woman who would welcome the suggestion of Golden-Voiced Deagan Tower Chimes as a stately and living memorial to a departed loved one. May we tell you the full story?

J. C. DEAGAN, Inc.
190 Deagan Building CHICAGO

DEAGAN

THE MEMORIAL SUBLINE

Tower Chimes

H. S. BROWN, Inc.

6 North Michigan Ave., Chicago, Ill.

Complete selection of Motion Pictures in 16mm and 35mm for Religious Education and Entertainment.

Please send for free literature

Typographia Ecclesiastica

MARRIAGE, BAPTISM, ETC.

CERTIFICATE BOOKLETS. Beautiful new line that conveys a religious feeling and impresses its solemnity through ecclesiastical art and symbolism. 18 Items. Send for folder and Special Sample Offer.

HOBSON PRINTING CO. Inc., EASTON, PA.

Helping Absentees

HERE is a simple, yet very practical way to reduce the number of attic trunk church letters which have become a very serious problem and accounts for the large non-resident lists of members.

If the pastor has a close oversight of his congregation he knows when members are leaving for another community. A brief note to the pastor of a church there is probably the most effective way

of helping the member get placed. Where the burden of writing the individual notes seems too great a form card may help. The form used below is probably sufficient. Follow your members with these reports. They will thank you and the church which receives them will appreciate the courtesy.

Church Management can provide you with these cards at 10¢ per dozen; 35¢ for 50; 60¢ per 100.

ABSENTEE INFORMATION

One of our {families} members, is reported to be living in your community at the following address. I shall appreciate any attention you may give and shall be glad to arrange transfer of membership if that is desired.

.....Pastor

.....Church

against; and the dream fades! Paul said it for us: he called it the war in his members. It's the battle in the cave. "The good that I would I do not, but the evil which I would not, that I do." Read that seventh chapter of Romans for a picture of it, and then read the eighth for the solution.

Meanwhile, we are apt enough to give it up. If we do carry on, it's a pretty rigid sort of business that doesn't leave much room for rejoicing!

That's why Jesus said we needed to combine with this Hebrew heritage of ours, this genius for stern duty and the glory of God, another attitude. "Ye are the light of the world." It wasn't like a Hebrew talking now; it was like a Greek. If you ask me what the peculiar genius of the Greek was, I can only say that it was a genius for naturalness. Here is the glory of the Humanist's approach to life; and there is more than just a hint of it, conscious or not, in these words of Christ. There is about them something of the morning, when the tops of the hills lift themselves up from the shadows, and a white cloud steals out across the sky. "The light of the world." He was counting on them for that too; for a spirit not born of Judaea but of Greece—like some statue of a youth, such as you have often seen, with his arms flung wide to the wind, to all nature, the earth and the sea, to gather them into his heart. And somehow it doesn't seem out of place here! In some strange way—we can see it now as we look back—there was in this Jesus, who died at Jerusalem, native and unassuming, that of which men write sometimes as if it were Athens' sole gift to the world! You watch it in the poise of his soul, in the grace of his bearing. You hear it as he cries, taking a quick glance around, "I am come that they might have life, and that they might have it more abundantly." It was a kind of genius for being alive and at home in Creation; for planting His feet squarely on the ground, and being wholesome and natural, like the smell of the clean earth after rain! It was a genius for loving the flight of birds, the flaming of lilies, roads, grazing sheep. It was a passion for all the human handiwork of God! In His eyes, in His voice, the echo of it here in His words: "Light." Do you see it? The glint of sun on water; white houses that come ghostly out of the dark; smoke; footsteps; men calling to one another; the whole huge, silent lift that the day gives to living! I'm just trying to bring you the mood of it, and of this Galilean, Who talks here so like a Greek; "Ye are the light of the world."

I wonder if we can catch it somehow, and be at home too, with a way of looking at life that's strangely like his? Conscious each day of the beauty of it, save for what some folk have done, laying hold on every normal thing in us and around us quite gladly, without suspecting it of wrong; on love and laughter, without fear; on what the world is and we are, without losing heart, because deeper still than the evil in it lies the good; not strained and unnatural, by reason of what we call our faith; knowing full well that this matter of being a Christian is not merely a matter of hard restraint, and difficult, halting obedience: it's a matter too of being just what we were intended to be, of striving happily and undiscourageably for the Best that we know and have seen in Jesus!

(Now turn to page 99)

Book Reviews

(Continued from page 90)

The general arrangement of the material is unique. The reason that the number of sermons is neither more nor less is that there are twenty-six letters in the alphabet. The idea of the book is that the text of the first sermon should begin with A and that of the next with B until the closing one, beginning with Z, completes the use of the letters. For example, the first text is, "Ask, and it shall be given you" and the last is, "Zacchaeus, come down." The preface speaks of the texts being "easily memorable because they can be attached to the letters of the alphabet." Just what this means is not entirely clear. To commit the texts to memory in order would be of no value whatever. The plan of the book is ingenious, but it is very doubtful if the A B C arrangement can be justified. But it gives a wrong impression of what is really an excellent book.

L. H. C.

The Fine Art of Soul-Winning, by William Wistar Hamilton. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 109 pages.

The author is President of the Baptist Bible Institute, New Orleans, Louisiana. First, knowing the way of salvation is stressed. Necessary preparations for helping the lost are suggested. The soul-winner is urged to make use of all recurring opportunities to souls. Seeking divine motives and power are recommended. The soul-winner is advised to follow the win-one plan. Giving special attention is emphasized. A limited number of scriptural passages are given to meet the excuses and difficulties with which the soul-winner usually must deal. Those who are won, should be led into obedience, fellowship and service. A short outline of the contents of each chapter is given at the beginning of every chapter. Questions for review and examination of the contents of each chapter, are found at the close of the book. Those interested in soul-winning should consult this book. H. D. H.

Various Topics

In the Cloudy and Dark Day, by G. H. Knight. Augustana Book Concern, Rock Island, Ill. 190 pages. \$1.00.

God's Messages of Peace to the Weary, the Sorrow-Laden, the Troubled, and the Tired.

In the introductory, grief as the universal baptism of all mankind is discussed on the basis of Job. 5:7. The significance of the mysterious and unexpectedness of life-sorrows are characterized. All calamities are first of all for soul-healing. Occasionally, but not always, our sufferings are sometimes rebukes for some special sin and in every case, it works out some undreamed of good. Suffering is the refiner's fire and sanctifier of the saved. Jesus' joyful acquiescence and obedience to His Father's will, is set forth as the example every one of His followers should copy as it is helpful to us. Jesus' experiences as the man of sorrows is a source of comfort and consolation to the sorrowing ones. The Lord helps us to bear the drudgery and monotony of common everyday living, also He rewards us for so doing. The secluded or obscure life is often rewarded by concealment which brings safety from danger as well. God's provisions to keep at bay the perils encountered in the darkness of suffering, are mentioned. Those who suffer are

urged to cultivate the art of constantly looking up to God as their panacea of all ills. The sufferer is asked to find in his depressing experiences materials for a song of praise because of his afflictions. The Christian is warned against two attitudes toward heaven which are evil: the one, an extreme reluctance to give up earthly things because the spirit is not ready for such a place as heaven; the other, because there is a great eagerness to escape the sad things of life and a spirit of rebellion against long and seemingly needless suffering. The chief mount of the believer's vision of the great beyond is just on this side of the river of death. The Lord comforts those who stand beside the grave as he has larger blessings in store for them. The sad fate of the impenitent in their sorrow of hopelessness in stressed. The assurance given those who die in the Lord is emphasized. Heaven, the believer's eternal home, is described. It is a good book and one of comfort. H. D. H.

Living With Books, by Helen E. Haines. University of Columbia Press. 505 pages. \$4.00.

The volume carries the subtitle "The Art of Book Selection." The author is one who is skilled in library science and was, for years, managing editor of the **Library Journal**. The volume is just what it professes to be—an informing and helpful manual to assist the librarian in getting a large vision of his task and to give definite suggestions of titles which should be included in the library. It is not, nor does it profess to be, a critical study of books and their authors. The opening section of the book deals with book values, helps available in making selections and cataloging ideas. Part Two deals with the review. Part Three with the physical properties of the book. Part Four is one of Exploration and discovery.

Under Part Four the books are divided in various classes viz: Biography, History, Travel, Nature and Science, Sociology, Religion and Philosophy, Literature, Poetry, Drama and Fiction.

The volume will hardly supplant Drury's **Bookman's Manual** but it does make a contribution to the understanding of books and will be a constant reference book for librarians and book enthusiasts. W. H. L.

The Service Hymnal, Hope Publishing Company. 480 pages. 60¢ per 100.

Here is a practical hymnal—not a song book—at an astonishingly low price. It contains 568 hymns and responsive numbers, is attractively printed on good quality paper, well bound, and in every way is suited to the average church. An interesting innovation is the introduction of descants for choir and congregation. The book is completely indexed for subjects, authors, meters and other data usually found in the best hymnals. The book is well bound for long life.

W. H. L.

Devotional Hymns, Hope Publishing Company. 288 pages. \$40.00 per 100.

This is a smaller book than the one mentioned above. But still it includes 344 numbers including choruses, choir numbers, solos and responsive readings. It has most of the old favorites and in addition, twenty new hymns make their appearance in the book. The indexing is not as complete as the larger book **The Service Hymnal** nor does it cover so great an expanse. But it is suitable for church worship, but probably particularly designed for the other meetings in the church. W. H. L.

A modern hymnal of rare beauty, dignity and inspiration . . .

PRAISE AND SERVICE

Edited by
H. AUGUSTINE SMITH

"WE compared examination copies of all recently published hymnals known to us and selected *Praise and Service*. Our selection has been justified in use and our congregation has really been enthusiastic."

—Rev. Herbert C. Gans, Pastor, First Congregational Church, Flint, Mich.

\$100 a hundred
Examination copies available

**D. Appleton-Century
Company**
35 West 32nd St. New York

"A Very Great Work"

NORMATIVE PSYCHOLOGY of RELIGION

By

Henry N. Wieman
(University of Chicago) and
Regina Wescott-Wieman

Chief emphasis is placed upon practical problems, such as promoting the growth of religion itself.

574 pages . 8vo . \$3.50

THOMAS Y. CROWELL CO.
393 Fourth Ave. New York

For 1936

SNOWDEN'S

SUNDAY SCHOOL

LESSONS

Thousands find this the Indispensable Guide for its

- Inspired interpretations
- Up-to-date methods
- Complete material
- Compact size
- Good, readable print

Order Now Price \$1.35

MACMILLAN New York

UNION LESSON HELPS

on the International Uniform Lessons
stand for and proclaim
the heart of the Gospel

Union periodicals aim to present only constructive truth. They refrain from controversial discussion of doctrines which are not fundamental and on which evangelical Christians hold varying views. They are thoroughly practical as well as Biblically sound.

Write for free specimen copies
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St. Philadelphia, Pa.

ONE church session voted to subscribe each month to 40 copies of *To-Day*, the monthly devotional magazine. On the day they were first placed in the church vestibule for distribution they were quickly taken. The church has doubled its monthly order and commends this "splendid little guide to family or private devotions" to its members. . . . *To-Day*: 5c a copy, 60c a year, \$1.00 for two years.

THE WESTMINSTER PRESS
925-M Witherspoon Building, Philadelphia

A Genuine Pipe Organ

For as **\$775.00**
Low as

Wicks Company, builders of famous Cathedral organs, offers a remarkable pipe organ of finest quality at the cost of a good reed organ or piano. Solves all problems of space and expense.



Representatives wanted in every leading city and county. Write for details stating whether interested in purchase or agency.

Wicks Pipe Organ Co. Dept. C. M.
Highland, Illinois

CHRISTMAS GREETING CARDS


FOR MINISTERS AND CHRISTIAN WORKERS

Appropriate cards and folders with your name printed on, in quantities, and at prices you can afford to pay, the kind you want to send to all the members and friends of your church. Send for samples.

Ask about our Christmas Wall Banks.

THE E. A. MILLER PRESS
45 Division Ave., S., Grand Rapids, Mich.

Choir Pulpit COWNS



Draperies, Hangings, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples free. DeMoulin Bros. & Co., 1161 S. 4th St., Greenville, Ill.

And So I Prayed

The mature minister will recognize this experience of a younger brother. Which of us have not gone through something similar? But it is a bitter thing at the time. We think it will help the writer—and some others—to put it into type. If you should wish to write this brother we shall be glad to forward your letter to him.

AND so I prayed. Of course I prayed —isn't that the expected function of a preacher? There at the foot of an old worn-out bed, kneeling on faded rag rug, with my back to the kitchen stove and its warmth, I offered my prayer. It wasn't much of a prayer as prayers go. Indeed, even the deacon of my church could have made a better prayer, in spite of grammatical errors and the constant click as he replaced his fallen upper set of teeth. There were too many limiting factors for me to offer a successful prayer. And by successful, I mean long and "amen-chorusing" from my two partners or listeners. Here are a few of the causes of my limitation.

In the first place I was in mental anguish. The other occupants of the two rooms were a mother and daughter, the former well over eighty and the latter at least forty-five. They were poverty stricken. They had shut off most of the one-story frame house and lived in two rooms, heating them with coal (furnished by the town). The floor was bare, save for a few rag rugs. Papers covered the table in lieu of a table cloth. On the stove was a pot with meat-flavored water kept at a low-boiling point. They had just finished a meal of potatoes, dumplings, and bread. Potatoes were cheap, and dumplings are filling and cost next-to-nothing. The two ladies were wearing dresses which dated back to the late nineties and, in the course of several visits, I never saw any other dresses. The light was furnished by kerosene lamps. With only one window exposed to the sunlight the room was in semi-darkness; it not being late enough to light the lamp and kerosene costing money. Poverty may have its uses, but it never brings complacency to the beholder.

In the second place I had talked with them long enough to uncover the usual tragedy which selfishness brings. The first thing the mother had said to me was: "You aren't going to take my daughter away from me, are you?" I could smile then, for I had had a good look at the daughter and found it difficult to imagine any man taking her away. But the smile soon disappeared. Here was a daughter whose life had been devoted to caring for her mother, whose affection, which should have been allowed a normal outlet in a family of her own, was centered on one person who would have received better care in a poor-house or a hospital. When a young

girl that daughter had stood by the road, watching a run-away horse drag her mother through the snow. She had prayed then, "God, if you let her live, I'll stay by her all my life." And God had had the kindness, as she saw it, to take her at her word. Others might question His kindness in allowing her to starve her soul, to dwarf and stunt her mind, but she felt nothing but gratitude. Her physical home for the past thirty years had been two rooms. Her mental home had been still smaller.

In the third place, I am ashamed to confess it, there was a feeling almost of relief that my visit was practically over. I had come in fear—though their pastor for three years, I had never seen them for they never came to church and, as for calling on them, I had been told of the reception other callers had received and I did not relish a bucket of water carefully aimed at my body. More than that the mother was at times insane, and I have never been able to encounter insanity with nonchalance. I had sat in my chair, during the visit, with a constant fear that she would start something while I was there. It wasn't dread of physical violence, but mental abnormality always has torn my heart and brought sleepless nights and haunted days. So it was a relief to know that as soon as my prayer was over I could say good-bye.

And in the last place, it was not a successful prayer because I am still a young preacher with many questions about prayer and objections to using time-worn phrases which mean one thing to the others and something far different to me. I hope that some day, for instance, I shall be able to use the word "spiritual" without first clearing my throat.

Such is my alibi. I did the best I could within those limitations. I prayed that God's will might be done, that mother and daughter might find strength and comfort in the thought of Christ's presence, and that both might do that which would insure God's blessing on the home. I could not pray for what they wanted—the continued life of the mother, the continued slavery of the daughter; I could not even find it in my heart to thank God for sparing so long the life of this child, to thank him for the redemption He had brought them because they had both been baptized in the river (a point they had mentioned

with great pride). And then assuring them I would call again, I left. You may be sure I was filled with a number of emotions—relief, sadness, anger, an element of pride that I had finally made the visit, and fear that I might have to preach a funeral sermon with but one virtue to extol—that of having lived beyond her allotted time. And that is regarded as a virtue, at least in this section of the country.

In all, I called there three times this past winter. Each visit was made on a bitterly cold day, a mile and a half out of town, which is a far from pleasant hike when one's own coat is not good enough to keep out a bitter wind. The first visit was at the request of a neighbor. The second was to take down several of Dr. Fosdick's sermons—the daughter enjoyed sermons and so I took her a few of the best I had. The third visit was to take them a dressed chicken. I raised a few last summer, as a source of pleasure to my son, and in order to have some meat other than fish or ground steak on my own table. It was necessary to lie a bit to enable them to keep their self-respect, so I said something about having had so much chicken lately, my wife and I were tired of it, and saved their pride. Then I returned to my home and had dried-beef gravy. I think of all the chicken meat I ever enjoyed, that chicken was the best, for I knew it meant a change from soup-bones and dumplings.

Such was the situation up to March the 12th. That morning I read the following in the paper:

"Mrs. (the mother) died at her home last night. She is a member of the local Baptist church. Rev. of the Methodist church will conduct the funeral services tomorrow afternoon at two o'clock."

Needless to say, I made my fourth call. Not to offer my services, but to show my sympathy and friendship. The daughter, after some hemming and hawing, finally explained: "You see, Rev. called here a few weeks ago. He said he was calling on all the people in this neighborhood and naturally included us. Before he left he offered prayer, and mother so enjoyed his prayer, that I knew, when she died, that she would want him to conduct the services. If you would care to, we'd like to have you take some part in it." I told her no explanation was necessary and took my leave.

Since that time, I have done a little thinking about it. My first thought is this: Never offer chicken, when what they want is prayer. My second is this, When competing with other ministers in prayer, don't let scruples about words or phrases bother you—give the people what they want. And my third thought is a question—How can a man who consistently calls on members of another denomination (this was not his first or last offence) reconcile that calling with his insistence on spirituality? Could he justify his successful prayer on the grounds that mine was unsuccessful?

OLD TESTAMENT FILMS

The release of fourteen one-reel motion picture episodes based on Old Testament stories is announced by the Bell & Howell FILMOSOUND Rental Library. This non-sectarian 16 mm. sound-on-film series offers the following titles:

"Creation," "Cain and Abel," "Noah and the Ark," "The Deluge," "Abraham," "Migration," "Abraham and Lot," "The Rescue of Lot," "Isaac, the Boy," "Ismael," "The Sacrifice of Isaac," "Isaac and Rebekah," "Jacob and Rachel," and "The Return of Jacob."

This series was produced in Hollywood, always adequately, and often lavishly, under the personal supervision of Rev. Harwood Huntington. No expense or effort was spared to assure authenticity in even the smallest detail. The narration, by Wilfrid Lucas, is reverent and based upon sound Biblical scholarship. The sound effects are interestingly effective.

Here is something that clergymen and all others interested in religious education have long been looking for and will welcome enthusiastically.

Each reel is independent of the rest and complete in itself, for separate showings without reference to any of the others. However, the reels can readily be grouped together into a continuous feature picture. For instance, six, seven, or more reels can be selected and projected as a full evening's program replete with educational and entertainment value. Furthermore, the subjects can be projected serially, as part of periodical programing, general entertainment and educational films. In such a case, a brief narrative review of the preceding reel, with high spots of the motion picture used in that reel, introduces each reel when it is shown in the series.

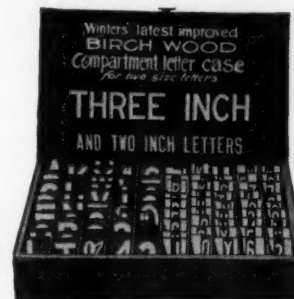
It will be seen that there are at least three different ways in which these fine Biblical subjects can be used, a flexibility which should add tremendously to their splendid intrinsic worth. The films can be rented or bought outright only through the Bell & Howell Company and its authorized library out-lets. Arrangements can also be made for outright purchase of 35 mm. prints.

JESUS AND PHYSICAL SUFFERING

We sat in the early morning on the ridge at our prayer hour in the Ashram at Sat Tal in quiet meditation. In the midst of our communion with God two sounds broke in upon us, one from the one side of the ridge far below, and the other from the other side. One was the song of a Christian singing, "O happy day"—and how beautiful it was! The other was the sound of a hacking cough coming from an Indian hut—and how distressing it was! Into religious meditation these two voices intrude—one the voice of a soul released and happy, and the other the voice of physical distress. Shall religion deliberately turn its back on and refuse to listen to the sound of the hacking cough, and give itself to producing souls that can sing their "O happy day"? Or shall religion do something about that hacking cough? Has religion anything to do with physical suffering? Has it any program at that place?

Jesus announced that he had: "And recovering of sight to the blind," the physically disinherited. As in the other cases we usually spiritualize this passage and make it mean the spiritually blind, but I cannot see why it should not mean exactly what it says. The program of Jesus would banish physical suffering.

E. Stanley Jones in *Christ's Alternative To Communism*; The Abingdon Press.



Freshen Up Your Bulletin!

A NEW set of changeable letters will do wonders for your old bulletin—you can paint the background yourself, and make your message stand out as it did when your bulletin was new.

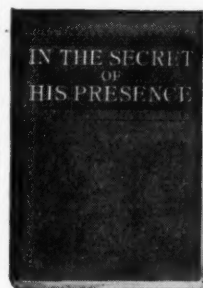
Our letter equipment will fit most types of bulletins—each letter lithographed in white on black steel background—durable, convenient.

New sign panels to fit your old cabinet can be furnished in any desired size at small cost. Or you can build your own cabinet from our free blue prints and have a complete new bulletin at a great saving. Write for information.

H. E. Winters Specialty Co.
Dept. 18—308½ East 4th Street
Davenport, Iowa

BOOKS—by Dr. G. H. Knight, noted Scottish scholar and divine.

IN THE SECRET OF HIS PRESENCE



A genuine contribution to the deepening and strengthening of Christian living. Written in simple and beautiful language manifesting a deep spiritual devotion. Meditations deal with inner soul experiences which vitalize Christian living. Truly a masterpiece of meditation that pierces the mystery of the source of power in Christian living. Two hundred and one pages. Attractive cloth binding. Price \$1.00 net.

IN THE CLOUDY AND DARK DAY

Rare spiritual insight together with a sympathetic understanding of the moods and needs of the human soul characterizes this book of devotional studies.

In this book you will find a message for yourself as thousands have—a message of inspiration, comfort and spiritual strength. No other book presents a more satisfying message to the heart and mind seeking understanding and light on deep spiritual problems. One hundred and ninety pages. Attractive cloth binding. Price \$1.00 net.

At your booksellers or direct from the publishers. Complete list of religious books on request

AUGUSTANA BOOK CONCERN
ROCK ISLAND ILLINOIS

Recognition Bonds

A Plan Which Will Help in the Building of Capital Funds

MANY churches have learned the lesson of the depression and have adopted a new method of financing. Instead of pushing themselves into a building fund, through the erection of a new building, they are seeking to build a fund in advance. This method lacks some psychological appeal. But it has the advantage of keeping a church's credit secure.

The main weakness of such "advance" funds has been the inability to put the pressure upon groups so that they will contribute. I have known churches which have been engaged acquiring such funds for years and have acquired but a very small amount. This plan of recognition is an attempt to offer something which will permit a congregation to visualize such a fund.

The first step is the announcement of the amount of money which is to be raised and the time which will be per-

mitted for it. If the building is not imminent it may be spread over a period of years. If the money is to be used shortly, it will probably be spread over, at most a few weeks.

The second step is the issuing of "Recognition Bonds." The illustration shows one of these. It has no commercial value. In fact, it is not a bond at all but, simply, a certificate of recognition for the amount which has been given. These certificates may be issued for any amount desired, \$25.00, \$50.00, \$100.00 or more. Do not issue them for smaller amount than \$25.00.

For the gifts of amounts less than \$25.00 use Loyalty Stamps and the stamp

books. These stamps and books look something like those issued by department stores. Each book will hold fifty loyalty stamps of a value of five cents



A \$25.00 Recognition Bond

each. Thus each book when filled shows a contribution of \$2.50.

There will be practically nobody in your church and congregation who cannot buy, over a period of time, a sufficient number of stamps to fill one of these books. When ten books are filled they may be traded for one \$25.00 recognition bond. A Sunday school class of children can agree, for instance, to fill one book each month. At the end of ten months the class gets a "Recognition Bond" for \$25.00, a much larger amount than it thought possible to contribute. If the class prefers is can use a wall chart instead of the book. The chart holds \$10.00 or 200 stamps.

This method, it seems to me, is especially appropriate for those amounts from \$5,000 to \$15,000, large enough to require a special effort but not great enough to bring a specialist to lead a campaign. It is one which will produce results. On cover page three of this issue you will find an announcement regarding the loyalty stamps, the stamp books and the wall chart. For ten cents the publishers of this magazine will be glad to send you a sample Recognition Bond as pictured in this article.



Use Stamp Books for Small Amounts

Salt and Light

(Continued from page 94)

Can we stand the two of them now side by side? I know of no synthesis, no combination that we need more. Here the Jew, never quite at home in this queer world, his hand reaching up wonderingly to that Eternal Other, in his soul all the solemnities and high allegiance of a commanding conscience and a great faith. Amos, as Lynn Harold Hough puts it, watching the word righteousness grow until it becomes as vast as the character of God. Hoséa watching the word "love" grow until it becomes as exhaustless as the heart of God. Here, on this side, the Jew. Life has neither zest nor length without him!

And there, on that side, the Greek, with his culture, in closest touch with man, "knowing perhaps too much of the evil and the sordid, yet always bearing witness to a light within." About him there is a certain "lofty and gracious serenity." For he knows life, he loves it, and he dreams!

Not one, says Christ, nor the other: but both! "Ye are the salt of the earth . . . Ye are the light of the world."

GOSPEL SONGS IN THE CHURCH

Some religious leaders today advocate the dismissal of Gospel songs from the music of the church. Their reason for this is in the statement that Gospel songs are not worshipful.

Dr. John Greenfield, the Moravian Hymn authority, in discussing the difference between a hymn and a gospel song, gives this definition:

"The hymn is addressed to God, in praise, adoration, worship and prayer. The Gospel song is addressed to the people, bringing to them God's message and plan of salvation with the promises and warnings, personal testimony and experience, or an appeal to the people to yield themselves to Christ."

The purpose of every church is not alone worshipful, but also evangelistic. To bring others, outside the church to Christ, is the primary fundamental of our Christian religion.

"Go ye out among the people," are the words of Jesus in his message to His Disciples. Let our Protestant churches follow His teachings—go out among the people. Teach to them God's message and plan of salvation. Appeal to them to yield themselves to Christ. First must come evangelism, then worship, for the man who does not know the full meaning of Christ's plan of salvation cannot be worshipful.

Youth, the foundation upon which every church today is building, must first be taught the true and full meaning of Christianity. Gospel songs meet the appeal of youth, and more comprehensively teach God's message through the simplicity of their words and music. A pulsating, real, living story of Christianity is portrayed in Gospel songs. This type of sacred song does have a place in your church, and every church. Its themes have been taken from the pages of life itself. They come from the personal testimony and experience of those who have found Christ.

Both Gospel song and hymns should be in every church song book.

Spiritual Uplift and Growth

Results from the Use of these Two Song Books



A book for young or old . . . in tune with the times.

An ideal book for Juniors, Intermediates, Young People.

TRIUMPHANT SERVICE SONGS

No song book we have ever compiled has met with greater response than TRIUMPHANT SERVICE SONGS. 295 inspiring, vigorous, triumphant songs . . . also Scripture readings and complete worship programs. Round or shaped notes. Complete orchestration. Priced very low. \$25 per hundred in rope bristol binding. \$40 per hundred, bound in green cloth, gold stamped and strongly reinforced for durability. Not prepaid.

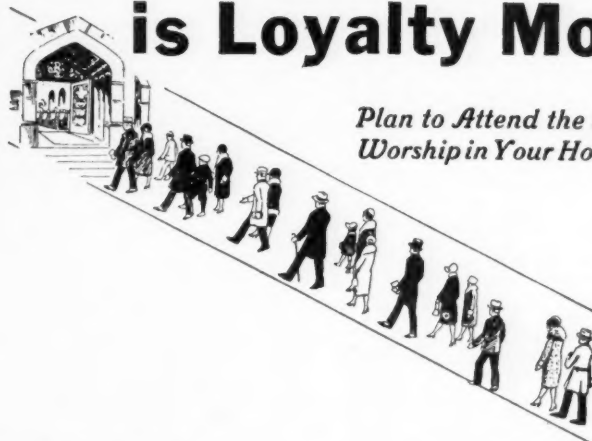
JUNIOR-YOUTH HYMNAL

A rich source for character growth of Youth today. Relates spiritual guidance and worship to everyday life. 226 songs with 34 programs and readings arranged in keys best suited to voices of youth. Carefully edited. Marvelous new water-proof binding that will not smear or spot. Dark blue binding, gold letter design. Single copy, postpaid, 50 cents. Any quantity, 40 cents each, not prepaid.

Pastors, Superintendents, Committee Members write Dept. CM 11 for examination copy of either book.
THE RODEHEAVER CO. 28 E. Jackson Boulevard, Chicago, Ill.
124 North 15th Street, Philadelphia, Pa.

NOVEMBER

is Loyalty Month



Plan to Attend the Services of Worship in Your Home Church

You Need the Church

The Church Needs You

Loyalty Month Material

To Make November Loyalty Month

Letters to Members	\$1.00 per 100
Pledge Cards for Attendance	\$1.00 per 100
Loyalty Bonds with coupons for Sunday and Mid-week Services	\$3.00 per 100
Posters, same design as above, 8½ x 11 inches in size, on card	5¢ each
Miniature posters, for distribution. Same size and design as above, on paper	75¢ per 100

CHURCH WORLD PRESS, Inc.

Auditorium Building

Cleveland, Ohio

HYMNS

A new Hymn-Song book of 284 Hymns that will never die, modern hymns that have found an abiding place in our hearts, and new Christian Songs that will prove a help to many.

Every one has DIGNITY, POWER and BLESSING, making for spiritual growth. AN IDEAL COMBINATION.

WE

HYMNS OF ADORATION AND PRAISE that lift man up to God.

THE CALL OF THE GOSPEL in songs that bring Jesus down to man.

A REAL AID TO WORSHIP, AN INCENTIVE TO ACTIVITY IN SERVICE and the cheer of Christian experience and brotherhood. For all religious meetings, including Sunday Schools. A storehouse of the best in words and music.

VERY LOW PRICE

Full Cloth \$35 hundred
Rope Bristol \$22.50 hundred

LOVE

More material at lower prices than any other book. Send for examination copy.

NOTE CHANGE OF ADDRESS

HALL-MACK CO., Publishers
15th & Cherry Sts. (124 N. 15 St.) Phila., Pa.



ART WINDOWS

AT SMALL COST

● Enjoy the luxury of Beautiful Art Glass Windows by the use of . . . "WINDOWPHANIE" Stained Glass Effects.

Rich in appearance.

Low in price. Lasts a

lifetime. Ask for free samples and catalog.

C. M. Malz — 65 Fifth Ave., New York

OSTERMOOR CHURCH CUSHIONS



● For 80 years in 25,000 churches. Built, not stuffed
NOW AT NEW LOW PRICES

ESTIMATES FURNISHED

Our Renovation Service Makes Old Cushions New
OSTERMOOR & CO., INC., Suite 21, No. 1 Park Ave., New York

INSPIRE

YOUR CONGREGATION

Your Church Needs

The GREENWOOD WEEKLY BULLETINS

(WITHIN REACH OF EVERY CHURCH)

PUBLISHED BY
THE GREENWOOD COMPANY
READING, PENNSYLVANIA

ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

Let me grow lovely, growing old,
So many fine things do:
Laces and ivory and gold,
And silks need not be new.
There is healing in old trees,
Old streets a glamor hold:
Why may not I, as well as these,
Grow lovely, growing old?

—Karle Wilson Baker.

TRUE THANKSGIVING

When the noble missionary and man of God, Howard Bliss, was lying in a hospital, but a few days before his death, I called on him. He greeted me with a radiant and buoyant manner. "What a lucky man I am," he exclaimed. "This pleasant room, and kind attendants; these lovely flowers—see them—sent by my friends; so many good friends coming to see me. I certainly ought to be one of the happiest men alive."

Is it strange that my thoughts turned at one to Jesus, Who "gave thanks," when others would have "given up"? What an example for me to follow! How it shames me, and yet inspires me!

William P. Merrill in *The Way*; The Macmillan Company.

FALSE THANKSGIVING

"God, I thank thee, that I am not as other men are." What a prayer! How ridiculous this boaster looks to us as we see him across the far spaces of the years! We could laugh at him in utter scorn, only we might be laughing at ourselves. For who of us is wholly guiltless? Some perchance are racial Pharisees who thank God for their superiority to all other peoples of the earth. Some are social Pharisees, thanking God that their forefathers came over on the "Mayflower," possibly, while those of others came on almost any old vessel. There is also the intellectual Pharisee who speaks contemptuously of the moronic masses. There is the religious Pharisee who prides himself on his own goodness and the strictness of his orthodoxy. There is also the pagan Pharisee who thanks God that, while he makes no pretense of religion, he is yet far ahead of his bigoted brother that belongs to the Church. We resent the Pharisee, whether past or present, but let him that is without this same sin cast the first stone at him.

Clovis G. Chappell in *Sermons from the Parables*; Cokesbury Press.

OUR PARADOXICAL LIFE

Jesus said, "Ye know how to discern the face of the heavens; but ye cannot discern the signs of the times." It is difficult for us to understand our times because of the paradoxical character of modern life. Our present day life is a mixture of pagan and Christian ideals all jumbled up together.

During the world war I was minister of a church which was located near a sea-shore. It was also only a mile or two from an army camp. On summer Sunday evenings the ministers of our village would conduct services on the beach of

the ocean for the cottagers there. One Sunday evening I was in charge of such a service. Before me was a group of people listening as I proclaimed the message of the Christ of holiness and peace. Not far away during the service came the laughter of the bathers on the beach and the strains of a jazz band from a pavilion. As the service proceeded several army aeroplanes which were intended to be used for bombing in France roared over our heads. If a visitor from Mars could have visited that scene, what would he have thought about our world: pleasure loving, blood thirsty or spiritually minded?

The Greek ideal is pleasure as the end of effort; the Roman ideal is power and force as the goal of existence; the Christian ideal is righteousness, peace, love and service as the goals and ends of life. All these ideals are mixed up together in our modern world.—Paul F. Boller.

TWO KINDS OF SWORDS

One day, during the World War, some soldiers came crawling into a Y.M.C.A. hut after a desperate engagement. Half the squad had been killed. Kindly hands were quickly giving them hot coffee and a bite to eat. A padre was there doing his best, but it was difficult in those days to say anything. For the sake of trying to cheer the boys a bit he said: "Never mind, boys, you are making a new world." And one of the soldiers looked up and said: "No, Padre, we are not doing that. That is your business. We are smashing up the old." That boy had hold of a tremendous idea.

There are two kinds of swords in the world. The sword of steel which leaves behind it a trail of blood, which makes a highway of destruction, devastation and doom; which is stamped with the seal of bitterness, hatred, and death; which piles up burdens to crush oncoming generations, block their progress, and blight their souls. But there is another kind of sword, the sword of the spirit, the sword of Christ. It cleaves a highway through injustice, selfishness, inhumanity; it strikes down the evils which stand in the way of man's higher achievement, and blazes a path to the city of our God.

Charles L. Bromley in *The Christian Century Pulpit*, October, 1933.

WHAT WAR DOES

During the World War, a young American enlisted and was sent to France. Soon he was in the thick of trench fighting. One day the American troops were ordered over the top. This young man crawled across no man's land, which was being swept by the withering fire of the enemy's machine guns. To get shelter from the hail of bullets the American took refuge in a large shell hole.

While he waited there a young German unexpectedly leaped into the shell hole beside the American. The two young men were supposed to be enemies, although they had nothing personally against each other. They fought it out hand to hand in brute style. The Ameri-

Council for Moderation Issues a Statement

THE Council Moderation which many of our readers have thought of as a group interested primarily in repeal of the eighteenth amendment has recently issued a statement of its purposes. From it the following excerpts will interest our readers.

"The Council will not be occupied with attempts to reform the drunkard, who has already become addicted to the use of alcohol. He can only be dealt with individually as a social problem by agencies which are engaged in alleviating the conditions of wretchedness which follow upon excessive drinking.

"Nor will the Council be concerned with prosecuting drunkards or intoxicated drivers. This is outside of our field of work. Our task is to give warning that alcoholic beverages, if consumed at all, must be taken with caution, and that overindulgence is a socially reprehensible thing. Intoxicated drivers and pedestrians however present a problem which the Council hopes to be able to deal with in other ways.

"The Council does not encourage any person, young or old, either to begin using alcoholic beverages, or, once having begun, to continue their use. It would be absurd in order to increase the number of moderate users to stimulate non-users to take up drinking.

"The Council will not at any time attempt to define moderation in terms of amounts consumed or give opinions as to how much of different kinds of liquor can be taken within the bounds of moderate use; each individual must determine the matter for himself.

"The best rule for an individual is to learn what amount he can take with safety and always keep within, preferably well under, that limit.

"We think that total abstinence is an entirely satisfactory way for many persons, individually, to solve the liquor problem.

"The Council will not oppose abstainers in their efforts to persuade others to follow their personal example in declining to use alcoholic beverages. We think it only fair that the abstainer refrain from opposing the Council in its efforts to keep moderate users of alcohol from becoming immoderate.

"We believe that attempts to enforce abstinence by law always have, and always will, defeat their own ends. Total abstinence is a consciously adopted personal attitude, and not a rule of living dependent on coercive action.

"The Council holds that children, let us say of the age of Boy Scouts and Girl Scouts, should not drink alcoholic beverages of any kind.

"The Council believes that older boys and girls are better off when they abstain. It is too much to expect however, that young persons whose families are accustomed to serving alcoholic beverages will be total abstainers until they reach their majority. If they are to take anything it should be done openly in the presence of parents and elders. The lighter the beverage, the better.

"Children of high school age should be taught the effect of alcohol on the body. This teaching should be free from bias and exaggerated statements. The Council plans to publish from time to time what it believes to be the best available textual material on the effects of alcohol on the human system.

"Young persons should be made aware that, as they grow up and contemplate taking alcohol, there are risks involved, among them the risk of addiction, and that addiction is ruinous to health, a destroyer of personal attractiveness, and a thief of opportunity for success in life."

The council is headed by Everett Colby, attorney; Williams Fellowes Morgan is the vice-president; Leonard V. Harrison of the Bureau of Social Hygiene is the director of research; Elizabeth Lane is the secretary and Frank M. Totten of the Chase National Bank, New York City is the treasurer.

can finally conquered his opponent and led him back to the American lines as prisoner.

Later the two young men became better acquainted and were on friendly terms. Imagine their amazement to discover that each was president of a Christian Endeavor Society at home, the one in a rural church in northern Ohio and the other in Germany!

War kills the flower of the world's manhood; war kills innocent children, women, grandparents; war leaves wives without husbands and children without fathers; war is extravagantly costly.

Jesus said, "Blessed are the peacemakers!"

Peacemakers must mobilize and assert themselves. Peacemakers must be as aggressive for their cause as militarists are for their own.

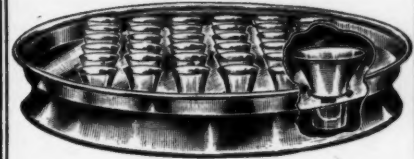
J. Gordon Howard in *Follow Me*; The Westminster Press.

CHRIST OR BOMBS?

Our attitude toward armaments will determine the fate of religion, certainly of the Christian religion. We cannot go on voting appropriations for armies and navies and for air fleets which announce in advance that they will drop bombs on women and children—we cannot go on doing that and still believe in a God who is like Christ. An article written by a Lieutenant-Colonel in the United States Army contains this assertion: "In this world of ours force is the ultimate power." The context makes it abundantly clear that by force the author means physical force. Well, if in this world, or in any world, physical force is the ultimate power we may just as well close our churches and stop talking about God.

Ernest Fremont Tittle in *We Need Religion*; Henry Holt and Company.

DIETZ Communion Service



Noiseless and Sanitary. The Peer of Services for a Quarter Century

Dietz "ON TIME" Emblems

Beautiful — Dignified — Economical. Now the Standard Reward Emblem of Thousands of Sunday Schools throughout the land.



A yearly Rolled Gold Enameled Pin with interchangeable numerals from 1 up to 50 years and four quarterly emblems.

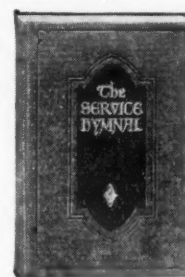
SEND FOR THE NEW RALLY DAY AND CHRISTMAS CATALOG

A full line of Rally Day material and all requirements for your Autumn activities is ready. A treasure mine for the Sunday School Worker.

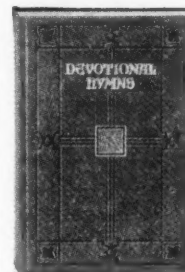
WM. H. DIETZ, 20 E. Randolph St., Chicago, Ill.

The BETTER Hymnal You Have Hoped For—

THESE new and different hymnals, rich in hymns and tunes of your denomination, have speedily won universal acclaim. See and test them—Write today for Sample.



Represents the best and latest development in church music. Hymns grouped by classification. 65 responsive readings. Introduces descants for choir and congregation, metrical psalms and solo numbers. A complete service book of 480 pages. Attractive binding, gold embossed. Price per 100, not prepaid, \$60.00. Orchestrated.



An all-purpose book of 288 pages for church and school. Contains hymns for children and young people, treasured masterpieces of the ages and 20 new hymns never before published. Represents a "challenge" value. Silk maroon cloth, gold title, per 100, not prepaid, \$40.00. Bristol, \$25.00. Orchestrated.

Write for returnable samples. Give Church & Denom.

HOPE PUBLISHING

ESTABLISHED 1892

only the best in song books **COMPANY**
5709- R West Lake St., Chicago, Ill.

NEW HYMN BOOKS FOR A THOUSAND CHURCHES



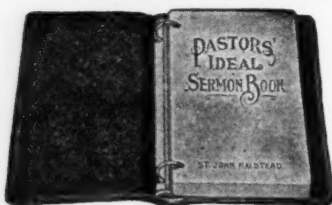
OVER 2,000 churches are stronger spiritually today than they were a year ago because our Free Finance Plans helped them get new song books. . . . "Tabernacle Hymns Number Three" encourages congregational singing that reaches the heart and quickens the spiritual pulse. . . . The book for the times in your Church and Sunday School. 352 Musical Numbers, 27 pages responsive readings, Bible prayers, etc. . . . This matchless collection of standard hymns and Gospel songs only \$50.00 per 100 in silk cloth binding, title gold embossed; only \$32.50 per 100 in durable paper covers. Prices not prepaid. Fully orchestrated. Free folder of New Finance Plans.

Write for returnable sample. Give Church name and denomination.

TABERNACLE PUBLISHING COMPANY
324-R North Waller Ave., Chicago, Illinois

PASTORS' IDEAL SERMON BOOK SERIES

Greatest Series of Sermons Ever Published



This Sermon Book and Series of Supplements are the largest, most serviceable and best illustrated sermons that have ever been published. Hundreds of sermons are sent to us by active ministers from all parts of the world, and from these we make a selection of the very best. This method enables us to secure the most fertile, fruitful, prolific discourses that are delivered. We do not publish out-of-date, hashed-over material. Each sermon is original and comes from the hot coals of ministers' hearts. A book of thirty-five helpful sermons placed in a special loose-leaf book (as shown in cut) so you can add your own notes.

Pastors' Ideal Sermon Book (Cover and Sermons) . . . \$2.00
Sixteen Supplements (loose leaf, to fit cover)

Now Ready	
No. 1 (Fifteen Choice Sermons)	\$1.40
No. 2 (Fifteen Evangelistic Sermons)	1.40
No. 3 (Fifteen Devotional Sermons)	1.40
No. 4 (Fifteen Popular Sermons)	1.40
No. 5 (Fifteen Prize Sermons) (Easter, Mother's Day)	1.40
No. 6 (Fifteen Select Sermons) (Thanksgiving, Xmas)	1.40
No. 7 (Fifteen Treasure Sermons)	1.40
No. 8 (Fifteen Children's Sermons)	1.40
No. 9 (Fifteen Elect Sermons)	1.40
No. 10 (Fifteen Premium Sermons)	1.40
No. 11 (Fifteen Revival Sermons)	1.40
No. 12 (Fifteen Superior Sermons)	1.40
No. 13 (Eighteen Funeral Sermons)	1.40
No. 14 (Fifteen Young Peoples' Sermons) (Baccalaureate)	1.40
No. 15 (Fifteen Inspirational Sermons)	1.40
No. 16 (Fifteen Overflow Sermons) (Sunday Night Sermons)	1.40

Any Two Supplements, \$2.60; Four for \$5.00;
Six for \$7.25

Money refunded if not satisfied.

PASTORS IDEAL BOOK CO.
3618 SOUTH WABASH AVE. TERRE HAUTE, IND.

Personal Chapel Meditational Scriptures

"Let the words of my mouth and the meditations of my heart be acceptable."

I. FOR THE TROUBLED HEART

Let not your heart be troubled, believe in God (John 14:1).

Peace I leave with you, my peace I give unto you (John 14:27).

Though I walk through the valley of the shadow, I will fear no evil (Psa. 23).

Your Father knoweth what things ye have need of (Matt. 6:8).

Commit thy way unto the Lord and He will bring it to pass (Psa. 37:5).

In all thy ways acknowledge Him, He shall direct thy paths (Prov. 3:6).

The Lord will guide thee continually and satisfy thy soul (Isa. 58:11).

The crooked shall become straight and rough ways smooth (Luke 3:5).

He that loseth his life for My sake shall find it (Matt. 10:39).

And the angel said unto them, Be not afraid (Luke 2:10).

II. FOR THE GUILTY CONSCIENCE

Create in me a clean heart, O God, and renew a right spirit within me (Psa. 51:10).

Purify me with hyssop and I shall be clean (Psa. 51:7).

Forgive us our debts as we forgive our debtors (Matt. 6:12).

Thy sins are forgiven, go in peace (Luke 7:48, 50).

Her sins which are many are forgiven (Luke 7:48).

Though your sins be as scarlet, they shall be as snow (Isa. 1:18).

Cleanse thou me from secret faults (Psa. 19:12).

If we confess our sins, He is faithful and just to forgive us (1 John 1:9).

God, be Thou merciful to me a sinner (Luke 18:13).

There shall be joy in heaven over one sinner that repenteth (Luke 15:7).

As far as the east is from the west, so far hath He removed our transgression from us.

III. FOR THE SICK BODY

Thou stretchest forth thy hand to heal (Acts 4:30).

He that was healed knew not who it was (John 5:13).

O Lord, heal me, for my bones are troubled (Psa. 6:2).

Underneath are the everlasting arms (Deut. 33:27).

They that are whole have no need of a physician (Matt. 9:12).

I was sick and ye visited me (Matt. 25:36).

Is any among you sick? (James 5:14).

Bless the Lord, O my soul, Who healeth all thy diseases (Psa. 103:3).

Power and authority over all demons and to cure diseases (Luke 9:1).

The kingdom of God is within you (Luke 17:21).

IV. FOR THE MIND OF FEAR

I will fear no evil, for Thou art with me (Psa. 23:4).

The Lord is my helper, I will not fear (Heb. 13:6).

The Lord is with us, fear them not (Num. 14:9).

Fear ye not, stand still and see (Ex. 14:13).

Be still and know that I am God (Psa. 46:10).

The Lord is in His holy temple, keep silent before Him.

Let him who is without sin cast the first stone (John 8:7).

I sought the Lord and He answered me and delivered me from my fear (Psa. 34:4).

Though I walk through the valley of the shadow, I will fear no evil (Psa. 23:4).

The Lord is my light and my salvation, whom shall I fear?

The Lord is the strength of my life, of whom shall I be afraid? (Psa. 27:1).

V. FOR THE HEART OF SORROW

Whoso believeth shall not perish but have everlasting life (John 3:16).

In my Father's house are many mansions (John 14:2).

Peace I leave with you, not as the world giveth (John 14:27).

He is not here, He is risen. Why seek the living among the dead? (Luke 24:6).

Not my will but Thine be done (Matt. 26:39).

O death, where is thy sting? O grave, where is thy victory? (1 Cor. 15:55).

Blessed are those that mourn, for they shall be comforted (Matt. 5:4).

Blessed are the dead who die in the Lord (Rev. 14:13).

God is our refuge and strength, a very present help in trouble (Psa. 46:1).

ABSOLUTION

(God's gift to those who do truly and earnestly turn from their sins.) Peace, my child; pardon and deliverance are thine. Confirmation and strength, forgiveness, everlasting life. "Him that cometh unto Me I will in no wise cast out."

BENEDICTION

May the peace of this place, the love of God the Father, and the communion of the Holy Spirit abide with you always. Amen.

From the *Meditation Manual*, Klise Memorial Chapel, East Congregational Church, Grand Rapids, Michigan.

PASTOR'S REPAIR FUND

We are building a cement curb the length of the Church parking area in order to build a lawn along the side of the Church. The curb will cost \$78. The lawn seeded and set with shrubs will cost about \$12 (and lots of free, hard work). The expense must be borne by "The Pastor's Repair Fund" which now is depleted. The work, already started, must be completed within a week to give grass and shrubs a chance to get started, before a frost comes.

Please use the little white envelope in the pew rack and put it in the offering plate or give to Treasurer or Pastor. (Do not, however, give anything if it means robbing your Church pledge.)

Besides—we hope to erect within a month, five ornamental lights at the entrance doors, one on either side of the front entrances and one over the center of the side entrance. The cost is \$27 per light installed, or \$135. This too must come from the Pastor's Repair Fund. Perhaps there are five individuals who would like to give a light!

Emmanuel Baptist Church,
Schenectady, New York.

Steps in Adopting the Unified Service

THE First Christian Church of Fullerton, California, has recently adopted the unified service by a congregational vote. Ninety-five per cent of those present and voting were in favor of the plan. The careful, step by step, method by which the plan was developed will be interesting to our readers. It has been offered by L. I. Chamlee, pastor of the church. The ballot used appears in another column.

1. Pastor and superintendent talked it over last spring and decided that we were spending too much time in duplication of services Sunday morning, and that we were not reaching new junior and intermediate church members with pastor's message and communion service.

2. The matter was presented to the Official Board at the next meeting. The Board considered the plan, appointed a committee, asked the committee to make an investigation, and report at the next meeting.

3. The committee reported favorably. Committee given power to act. The Committee asked the pastor to present the matter to the congregation educationally.

4. Union mid-week service held at local Baptist church with four churches considering the plan. Dr. C. C. Cole, pastor of First Christian Church, Glendale, Cal., where plan has been in operation a year, spoke at length and then answered a multitude of questions.

5. The pastor preached a sermon on it.

6. A mid-week service given over to it, with Rev. H. F. Sherrer of First Baptist Church, Orange, Cal., speaking and answering questions. Orange Church started last spring. A explanatory mimeographed ballot prepared and placed in hands of everyone.

7. Next Sunday, everyone given ballot and asked to vote. Final vote was 95% in favor.

8. Official Board set the day of starting—Sept. 8.

9. Special Bulletin prepared and sent to members of congregation with explanation of the service. Announcement in all papers with large ad in one. Large Bulletin Boards posted on three sides of the building announcing the service.

10. Monday morning, first service is over, and we are rejoicing. It was a decided success in every way.

THE BALLOT USED

What Is It?

The Sunday Morning Unified Service is a service which combines all that is good in the Morning Hour of Worship and the Sunday School into one service. It is a service which lasts 2 hours instead of the two services which at present last from 2½ to 3 hours. The service starts with worship in the worship sanctuary for Juniors, Intermediates, High Schoolers, Young People and Adults at 9:30 a.m., continues until the worship is over at 10:30 or 10:40 a.m., and then each person goes to his own department or class for the teaching period closing at 11:30 a.m. Pupils in the Cradle Roll, Beginners, and Primary departments go directly to their own rooms at 9:30 a.m. and remain there until all classes are dismissed at 11:30 a.m.

What Are Its Values?

1. It is Lord's Supper centered. At present few of our young church members attend this divinely appointed way of worship. They come to Sunday School for the time of the Sunday School and then go home. Many parents feel that they must go home with them. This new plan will bring all the Church members and all others into the worship sanctuary for worship with the Lord's Supper central, the pastor and choir leading in worship.

2. It will eliminate some of the leakage between Sunday School and Church, which Christian Edu-

cators have been talking about for years. It has always been most difficult to hold young people to the Church after a certain age. The Church leaders who have tried the Unified plan claim that it holds the Young People in a better way.

3. It provides worship as we come fresh from our homes to God's house the first thing on Sunday morning. We worship first and not last. It comes when we are rested and awake and not last when we are fatigued.

4. It eliminates some duplications. There is one period of worship, not two, or three as we have some times. Some songs and musical selections can be used in the classes if the classes desire, though not necessary.

5. It makes possible the taking of one offering for the Lord's work, by the whole Church.

6. Classes may sit with their teachers for the worship service. The pastor may use a few moments for a short message to the younger groups.

7. It better prepares the teachers and pupils for lesson study as lessons come after worship, and the help sustained in worship will carry over into lesson time.

8. It gives the Cradle Roll, Beginners, and Primary departments more time to do a better piece of Christian Education in that they

(Now turn to page 104)



MEMORIALS

can work wonders under this new plan!

INDIVIDUALITY, dignity, restfulness and inspiration, so necessary in the church, have but one medium of expression—the furnishings. Restricted budgets have forced many churches to endure furnishings long obsolete and discordant. The new "Kundtz" plan solves such problems.

Undertake now, a complete program in accordance with the National Housing Act (whereby loans up to \$50,000 are available) to renovate your church. A beautiful composite design picturing the ultimate interior will incite action and serve as a goal of achievement. By suggesting that certain chancel pieces, added one at a time, will make admirable memorials, the entire program may be completed even faster, and without debt burden. The new "Kundtz" plan, backed by more than 50 years of experience, offers this service. Write for full details.

ADDRESS DEPT. CM-11
THE THEODOR KUNDTZ CO.
CLEVELAND, OHIO

KUNDTZ  CRAFTSMEN
CHURCH AND SCHOOL FURNITURE

ROTOGRAPH STENCIL DUPLICATOR AND CHURCH BULLETIN SERVICE FREE!

You pay
no money
and yet
receive the

Rotograph Stencil Duplicator . . . 5,000
Regular Church Bulletins . . . 400 special
two-color Bulletins . . . Styloscope
Tracing Board Outfit, and our Steel
Stencil Filing Cabinet.

We furnish you 5,000 Bulletins—enough for year—Church Bulletins FREE. Outside illustrated with cut of YOUR church if you have cut—YOUR name and address beautifully printed. You can easily print inside, order of service, programs, announcements—whatever you will—with your Rotograph.

Copies clearly, accurately, anything typed, written or drawn, two or more colors. Anyone can use it. Produces 1000 to 1500 copies an hour, post card size to 9x15 sheet (max. printing surface 7½x11 inches).

Read What These Pastors Think of Our ROTOGRAPH and Our Church Bulletin Service

"A fine plan you have for the pastors. Thanks for ever calling on me. The Rotograph does splendid work and aids the pastor in many ways. I recommend it to my fellow pastors."—Rev. C. W. Balyeat, Ohio.

"The Bulletins that I have printed with the Wolf Duplicator have drawn many compliments and have forced attention to our church in this community probably more than any other one thing we have done this year."—Rev. H. J. Plymmer, Nebraska.

Whether Your Church Is in City or Open Country. Send the Coupon Below

Wolf Duplicator Company;
Broad St.,
New Castle, Indiana.

Send me full details of your offer of Rotograph Duplicator free with Bulletins and other special equipment.

Rev.
Pastor of Church
City State



GOWNS
FOR THE
PULPIT and CHOIR

When buying robes, write to America's oldest and largest manufacturer.

Cotrell and Leonard, Inc.
Established 1832
398 Broadway, Albany, N. Y.

SHOW OUTSIDE WHAT'S INSIDE



Your church is reflected by the bulletin you place on the outside.


The new Sheldon All-Aluminum Bulletin made to last forever without further attention as to upkeep, is a striking improvement to any church and is in keeping with its dignity.

The Ashtabula Sign Co.
Box 1310C Ashtabula, Ohio

Central University

CORRESPONDENCE SCHOOL
established 1896, has enabled hundreds of ministers to continue their university work "in absentia." Competent faculty. Individual instruction. Reasonable fees. Write for further information and catalog.

CENTRAL UNIVERSITY
Irvington, Indianapolis, Indiana



PULPIT AND CHOIR GOWNS -

Workmanship unexcelled
Pulpit Hangings—Bookmarkers
Custom Tailoring for Clergymen
Church Vestment Specialists
for over half a century

COX SONS & VINING - INC.
131 EAST 2180 STREET, NEW YORK, N.Y.

FOLDING CHAIRS

Brand-New Steel Folding Chairs. Full Upholstered Back and Seat. Rubber Feet. While they last \$16.00 a dozen.

Redington Co. Dept. 90 Scranton, Pa.



CHOIR GOWNS
PULPIT VESTMENTS
Hangings Ornaments-Fringes-
Furnishings and Supplies-
CATALOG, FREE ON REQUEST

The C.E. WARD Co. New London, O.

Parsonage Kitchen

By Betty Barclay

A FROZEN CIDER DESSERT

Refreshing draughts of apple cider are one of the treats which the fall of year brings to us. Here is a dessert which imprisons the delicious freshness of cider and the crispness of rosy red apples.

Apple Cider Tang

- 1 package lemon-flavored gelatin
- 1 cup warm water
- 1 cup sweet cider
- 1½ cups red apples, cut in match-stick pieces

Dissolve gelatin in warm water; add cider. Chill. When slightly thickened, fold in apples. Turn into individual molds. Chill until firm. Unmold. Serves 6.

AUTUMN BANANA DISHES

Now that bananas are plentiful and inexpensive, you may enjoy these delightful tasties as often as you wish. Try them and you will immediately place both recipes in your permanent file.

Bananas en Casserole

- 6 small bananas
- 1 glass currant or grape jelly
- 1 cup boiling water
- 1 lemon

Peel the bananas. Remove the coarse threads and divide in quarters, cutting first crosswise and then lengthwise. Place in a greased casserole and pour over them a sauce made by melting the currant or grape jelly in the boiling water, and mixing with it the juice of a lemon. Cover the casserole and bake until the bananas are tender. The cover may be removed at the last moment and the bananas sprinkled with granulated sugar and allowed to brown slightly. Serve as an entree with game, mutton, or beef.

Banana Fritters

- 6 bananas
- 2 tablespoons sugar
- 3 tablespoons orange juice
- Fritter batter

Peel bananas, cut each in two and split each half. Place the pieces in a bowl with sugar and orange juice and let them stand for one hour. Drain the fruit, dip in batter and fry in deep fat.

EMERGENCY TASTIES

Here are two recipes for delightful dishes which require only a few leftovers and the ordinary staples of the pantry, ice box and emergency shelf. Try them when unexpected company arrives, or when you desire to please the family with something "different":

Roast Boston

- 1 tablespoon onion, minced
 - 2 tablespoons fat
 - 2 cups baked beans, mashed
 - 1 egg slightly beaten
 - Salt, pepper, paprika
 - 2 cups cracker or dry bread crumbs
 - ½ cup cooked tomatoes
 - ¾ cup mustard pickle, finely chopped
- Cook onion in fat until tender. Add remaining ingredients. Season to taste. Blend thoroughly. Turn into greased loaf pan. Bake in moderate oven (350° F.) 40 minutes.

Corned Beef Hash Puffs

- 2 cups corned beef hash
- 2 eggs
- 2 tablespoons chopped dill pickles
- ¼ cup water
- Parsley
- ⅓ cup catsup

Add well-beaten egg yolks to corned beef hash and mix thoroughly. Fold in stiffly beaten egg whites and drop hash mixture by spoonfuls onto buttered baking sheet. Place under broiler and brown. Combine catsup, chopped pickles and water, and heat to make a sauce. Top puffs with hot sauce, garnish with parsley and serve immediately.

The Ballot

(Continued from page 103)

have 120 minutes whereas they have only 70 minutes.

9. Parents and children come to Church together and go home together. Parents and children may go home after classes are dismissed without a stricken conscience that they are forsaking the Lord's Supper or the Gospel message.

10. It concentrates all the morning services into two hours thus giving families more time together. Dinner can be served at noon instead of at 1 o'clock or later as now.

11. The pastor can become the pastor of the whole Church as all see him, hear his message, and understand his heart. At present so few boys and girls really know him.

12. It emphasizes the place and importance of evangelism in that as the boys and girls come into the Church, they have a greater tendency to remain in the Church than as now.

BALLOT

It is proposed that we adopt the Sunday Morning Unified service for our Church and Church School with Worship at 9:30 a.m. and class sessions following, except Crade Roll, Beginners, and Primary Departments which will start at 9:30 a.m. which will meet in their own rooms and close when the other classes do.

I VOTE FOR THE PLAN ☐

I VOTE AGAINST THE PLAN ☐

Church organizations and individuals earn \$10.00, \$25.00 and more distributing new money saving products, never offered before, to women. Amazing results. Absolutely guaranteed. Attractively priced. Our dignified sales plan assists churches needing funds. Full particulars and product sent postpaid on receipt of 25c. coin or stamps, as a deposit, promptly refunded upon return of product, or applied as credit if plan is used.

DISTRIBUTEX Dept. CM-1 P. O. Box 604
Glendale, California

THEY SAY

THE HEART CALL

Editor: Church Management—

I never read an article on *Preachers Without Churches*, hear an address on this or a similar subject, or, even read an editorial on the "Shortage of Ministers," without searching my heart for the proper solution to this vexing problem.

Like marriages I feel that matches between churches and pastors are (or, should be!) made in heaven. The ideal church and the right minister often are divinely united and such unions usually last for many years. A church "fishing" for a minister and (God save the mark!) a candidating clergyman must, together, be an abomination in the sight of God whose we are and whom we should serve.

In this connection I recall being shown a long list of clerical applications for a certain church. One letter was written in red ink and bore more the marks of a boy making application for a job than otherwise. I thought at the time and for the past five years have had it brought home to me that, in all probability, that minister had been out of work so long his ledger was written in this color of ink and this was all he had.

I have been a ministerial servant of God and His people for more than thirty years and it always has been by preference (born, no doubt of wisdom given me when I was called to preach) for weak, struggling churches; whether in city or country. I always have felt that, unless God called a man to preach he should do other work; just as truly have I felt that, if God calls a man to preach, he does wrong if he fails to answer; let come what sacrifice may.

I haven't the slightest doubt but that, in some of my ministerial service, I was a misfit; on the other hand, the Lord blessed me in many a year of service and gave me many souls for my hire. Some of my best work was done in fields that yielded the least income and, in such fields, I was happier than in others with richer yield. I never have allowed my people to pay me a "salary;" the money handed to me by the church treasurer (at more or less regular intervals!) came to me only for the support of my family and to avert the necessity of entering business for our daily bread.

In all my career, beginning in college and going through seminary and in an extra-post university course, I always have demanded the right to think for myself. I steadfastly have refused to crib, cabin and confine my thought to certain man-made tenets though I honestly have tried to abide by biblical doctrine or that given assent by the majority of denominational leaders.

However, this refusal to stifle my individuality and liberty of thought no doubt has given many pulpits supply committees the opinion that either I am erratic or a radical. Churches fear a radical tendency and, while I can see their viewpoint I can not but feel that it is untenable.

Again, by the grace of God I have been

Prospective Theological Students



are invited to send for our catalogue giving information about courses, degrees, faculty, buildings, affiliation with the University of Chicago and relationship to churches and social institutions throughout the great human laboratory of Chicago and the rural regions adjacent. A Congregational Seminary open to students of all denominations and offering training for religious and social work in the modern church.

The Chicago Theological Seminary
5757 University Ave., Chicago

enabled to build up a meager income which assures me of bread and butter as a permanency. This makes it possible for me to serve a weak, struggling church and accept the little they may be able to contribute to my support. On the other hand, I believe I have noticed in some churches the determination to call only such ministers as may be dependent, entirely, on a weekly or monthly "salary" in order to exist. Seemingly, a board or committee assumes the position that only a minister who must have what they are willing to give him is the right one. I do not say it is so but it often appears that they want only a man who is subservient to their will and pay.

Some years ago I was elected chaplain-in-chief of a large war veterans organization. Through mistaken judgment I elected to support what I considered was a righteous war; yet, now, it is my firm belief that no war ever is righteous. At that time, however, I was a member of this veterans organization and was honored by the election.

In its membership were to be found Catholics, Protestants, Jews and Gentiles, not to mention thousands, who professed no belief whatever. When the opportunity to minister to such a conglomerate mass came I took a step toward non-sectarianism, recognizing that to be of the most service to all shades of religious belief, I would have to divest myself of religious bias. This attitude served nobly in my chaplaincy but it has wrought havoc to me now that my term of activity has ended. Today finds me without a church home; a minister without a church; a man possessing a hungry soul without place in which to feed!

At 60 years of age I believe myself better fitted to preach and serve a church than ever before. I believe I know better how to make pastoral calls—I am sure I realize more fully the necessity for this form of activity. I do not for an instant deny that a younger man fresh from a seminary, knows more of modern thought than I and, probably, could teach me many things on the newest way in which to work and serve a church. However, I affirm most positively that my years of service, my background of experience (both spiritual and material) and my own physical condition fit me for the best years of service to God and humanity.



CHRISTMAS OFFERING BOX

50c doz.; \$1.95 for 50; \$3.50 per 100

Size, 2x2½ inches. Made of heavy cardboard with tin top and bottom. The slot is constructed to prevent the coin from coming out. The design in five colors of the Three Wise Men being led by the star makes this an attractive and appropriate offering device for soliciting funds during the Christmas season.

Write for catalog

THE STOCKTON PRESS

516 N. Charles St. Baltimore, Md.

DUPLICATORS!

... STENCILS ...

You can save money on **DUPLICATING Supplies** by taking advantage of our low wholesale prices.

STENCILS, INK, MIMEO PAPER and other requirements.

Get your name on our list for **Bargain Bulletins.**

Write

R. H. ROUSH & COMPANY

Central State Bank Bldg.
Jackson, Mich.

PASTORS' GREETING CARDS

You will like our 1935 line of Christmas Greeting cards and folders prepared especially for members of the clergy. Samples will be sent upon request.

We shall also include samples of Christmas bulletins, announcement folders, pastoral letters, collection envelopes and other supplies for the Christmas season.

Are you acquainted with our church bulletin service? Write for details.

THE WOOLVERTON PRINTING CO.
CEDAR FALLS, IOWA

Perhaps we can save you money on your next printing order. May we quote you?

Christmas Music for Church School and Choir

Send for our **FREE** catalog which describes sacred and secular Pageants, Cantatas, Services, Anthem Books, Octavos, Organ Music, etc. and contains a sample copy of our NEW Xmas Pageant-Service for the Ch. School, also spec. p. of Choir Music. **ROSCHÉ QUALITY CHURCH MUSIC** supplies every requirement of the Ch. School and Choir. Catalog of Plays Without Music will also be sent if you name this paper.

GEO. F. ROSCHÉ & CO. (Est. 1880)
Dept. 50 337 W. Madison St. Chicago, Ill.

.. FOR SALE ..

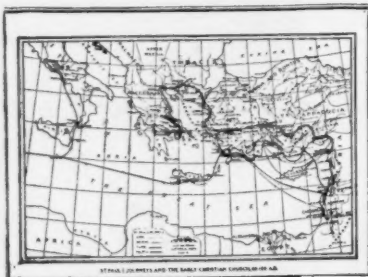
USED PIPE ORGAN. We have a very fine used **KIMBALL** electro Pneumatic pipe organ in perfect condition both tonally and mechanically, about five hundred speaking pipes and chimes. New organ guarantee and service. Price installed \$2450.

Write—

Thos. V. Conner & Sons
Lima, Ohio

MAPS

make Bible lands real



Size of Tripod
Extended 4 ft.

Small Maps Mounted on Wooden Roller

SMALL MAPS

Series of Seven, mounted on wooden roller, \$7.50 (delivery extra), includes maps, tripod, and boxing.

Single maps mounted on black sticks, \$1.50 each, delivery extra.

Size of Maps: Nos. 1 to 5, 18½ x 27¼ inches; Nos. 6 and 7, 20 x 28¼ inches. Tripod extended is 4 feet high.

1. Period of Wilderness Wandering: 1250-1150 B. C.
2. Period of Hebrew Settlement in Canaan: 1150-1050 B. C.
3. United and Divided Hebrew Kingdom: 1050-586 B. C.
4. The Post-Exile Period: 538-63 B. C.
5. Palestine in the Time of Jesus: 4 B. C.-30 A. D. (Including the Period of Herod: 40-4 B. C.)
6. St. Paul's Journeys and the Early Christian Church: 40-100 A. D.
7. Assyrian, Babylonian, and Persian Empires.

LARGE MAPS

Series of Eight, mounted on spring rollers, in oak wall cabinet, 66½ inches long, 16 inches high. \$50.00, delivery extra.

Complete set mounted on black sticks, \$22.50, delivery extra. Separately: No. 1, \$3.50; Nos. 2-8, \$3.00 each; delivery extra.

For single maps on spring rollers, add \$1.00 each to price of maps mounted on black stick.

Size of Maps: 42x60 inches.

1. Topographical Map of Palestine.
2. Period of Wilderness Wandering: 1250-1150 B. C. Period of Hebrew Settlement in Canaan: 1150-1050 B. C.
3. United Hebrew Kingdom: 1050-937 B. C. Divided Hebrew Kingdom: 937-586 B. C.
4. Assyrian, Babylonian, and Persian Empires.
5. Restored Jewish Community in Palestine: 538-167 B. C. The Maccabean Kingdom: 167-63 B. C.
6. Herod's Kingdom: 40-4 B. C. Palestine in the Time of Jesus: 4 B. C. to 30 A. D.
7. St. Paul's Journeys and the Early Christian Church: 40-100 A. D.
8. Chart of Biblical and Contemporary Chronology.

The WESTMINSTER PRESS

Philadelphia, Witherspoon Building; New York, 156 Fifth Avenue; Pittsburgh, Granite Building; Chicago, 218 South Wabash Avenue; San Francisco, 234 McAllister Street.

Orders taken for any books published

RADIO-MAT
Talk from your screen
with your quickly
TYPEWRITTEN
MESSAGES
50 RADIO-MATS
\$1.50
WHITE, AMBER or
GREEN
Accept no substitute.
IS THE STATIONERY OF THE SCREEN

Make Your Own
Slides on Your
Typewriter—use—
RADIO-MATS
Write for free samples
RADIO-MAT SLIDE
CO., INC.
1819 Broadway
Dept. A
New York, N. Y.

The book of devotion par excellence

The Daily Altar

By Herbert L. Willett & Chas. Clayton Morrison

A meditation, scripture selection, poem
and prayer for each day of the year.
Cloth, \$1.00. Leather, \$2.50.

WILLETT, CLARK & CO. Chicago
New York

If the young people must be catered to by one near their own age then a recent graduate should be secured. But if the older folk in the community are to be served; if their children are to be helped by one who loves young people and understands them; if the tilling of God's earthly acres is of value, then a man who has not lost his vision, who still feels that God called him to service, who still is anxious to wear the harness of active service, should be the choice of those who hunger for the bread of life.

Alan Pressley Wilson,
Baltimore, Maryland.

BROAD SERVICE RENDERED BY SEMINARIES

Editor: *Church Management*—

I do not know whether it is the magazine or the reader, but I have appreciated the October number of *Church Management* more than any previous number for some time.

I want especially to congratulate you on your message on *Preachers Without Churches*. Of course, such a message could be written on men in any line of business, as for instance; piano tuners without pianos, stenographers without offices, farmers without farms, etc., nevertheless, your message is timely from the standpoint of religious workers.

There are two points which occur to me, which I presume you have in mind. One of them is that the service of seminaries cannot be rated in terms of "cost per student." It may be, for instance, that our Seminary could be said to spend "\$2000 per student" but this would not be true, for we render a tremendous service to the churches of the Middle West along other lines. We write and answer thousands of letters which have their influence throughout the world, we attend conferences and conventions and make inspirational addresses which are of help to the denomination but could not be charged directly to the cost of educating a student.

Another thought which occurs to me is that it is not the better trained men who are out of work. As I look over the field it seems to me that the ministerial conditions are about the same as those of other lines of business; where there is a lack of personality adjustment, there is a lack of work. Some ministers and some business men do not seem to know that we have had a depression. Times have changed since six years ago, and those who have adjusted themselves completely are the ones who are now at work.

Robert Cashman,
Chicago Theological Seminary.

TRUTH WILL OUT

Editor: *Church Management*—

Your article, *Preachers Without Churches*, certainly should have wide circulation as the truth is sure to come to light. I am glad that you have the courage to publish a true picture of the rottenness of the modern church system. Some preachers need to admit that they have been great liars and semin-

aries have been guilty of the same offense. Murder will out. Honest confession is good for the soul, and the church is no exception. The sooner the church accepts the problem and remedies it, the sooner she will regain her old influence and former power for good. The truth should never hurt anyone although some would have you believe that it does. More power and good luck to you, Leach.

Harold D. Halderman,
Marion, Ohio.

BLUE MONDAY

Editor, *Church Management*—

I am not a chronic "letter writer to the editor," but there are times when I feel that the limit has been reached. After years of listening to and reading about the minister's blue Monday, may I explode on your editorial shoulder?

One gets the blues from a sense of defeat and general useless feeling. If we have a gospel that is the "Light of the World" and a message of Hope and we deliver that gospel on the Sabbath, then why must we feel so blue on Monday?

If one's work is going so poorly and he feels so utterly hopeless and unprepared for his sermon period then he ought to expect and surely does have a Blue Monday. But if one approaches his Sabbath Day with preparation and confidence, throwing his whole being into His work, why should Monday be blue.

I am of the opinion that "Blue Monday" is a carry-over from early Scotch Presbyterianism when the good brothers visited in the homes of their parishioners and drank too many times to too many healths.

Our good seminary instructors took up the refrain and now each young preacher is instructed to expect Blue Monday.

Perhaps if more ministers would finish their sermon preparation by Saturday noon and treat the Sabbath Day as such, Blue Monday might become just Monday.

Floyd Withrow,
Barberton, Ohio.

THE GAME OF LIFE

All play the varied game of life

With chance to win or lose;
The game goes on from day to day
To baffle or amuse.

Some play the game with confidence,
Some paralyzed with fear;
Some play with high expectancy,
Some fail when victory's near.

Some play it nervously and fast,
Some stack the cards to cheat;
Some play to pass the time away,
Some white-faced meet defeat.

Everyone must play the game
For better or for worse;
All will find the game of Life
A blessing or a curse.

Play well, my friend, the game of Life,
No matter how you fare;
Play on, play hard and play to win,
But always play it square.

—Grenville Kleiser.

THE COLLECTOR'S PAGE

Conducted by Raymond W. Albright*

"THERE are five million collectors of stamps in the United States," said a friend of mine the other day. The estimate seems large and yet I do not believe that it is exaggeration. One authority has set the figure at ten million of which three million are youngsters. Extended leisure time has given opportunity for spending more time with that hobby. At least twenty thousand clergymen belong to that group who are entirely without employment. Among these and among the very busy pastors too there are thousands of philatelists.

Many have resorted to the collection of stamps because it may be the hobby of the richest and the poorest. The game can be played in all classes by the same rules. Some enjoy it because they

collect the world's rarest stamps costing thousands. Others who thrill over their unusual collection may have arranged it with comparatively little investment. The only and true joy of collecting belongs by no means alone to the ones who have fortunes to invest but as well and equally to those who by intensive interest and constant care are able to gather stamps (or books or antiques for that matter) which are unusually rare and impossible for duplication. It is rumored, at least, that some collectors are now examining under a microscope the number of hairs visible in the beard of the face depicted on various stamps. This is a refinement of variations in stamps carried almost to the ridiculous.

Stability of Values

Due to the increased interest in the collection of stamps, values of stamps have been gradually increasing. In fact they have preserved their values much better in a time of financial stress than many investments which were considered "sound." An enthusiastic collector in Springfield, Mass. told me a few weeks ago that he felt one might well invest savings in stamps. A friend of his has been doing this very thing for years and is now able to send a child through college on the returns from the investment.

Several factors have combined to preserve stamp values. The possibility for all classes, princes and paupers, old and young, to collect stamps has kept the market relatively steady and the demands exceeding the supply. On the other hand in recent years many prominent national and international persons have become known to be collectors of stamps and this has caused philately to become more popular. Governments, too, have added much zest to this captivating recreation by issuing many varieties of stamps. These have taken the form of commemorations of

royalty, national heroes, historical incidents and geographical areas and parks. Perhaps the many Farley issues have carried the matter just a bit too far. Many moderate collectors have found it altogether impossible to keep pace with the issues. But one must remember that originally these issues were not intended for the public. The public sale of these stamps was announced by the government for March 15 to June 15 after many collectors complained that sheets of rare "imperforates" had been passed out to the President and a few others. On this public sale the Post Office department realized a total of \$1,663,717.66. Of the National Park one-cent stamps collectors bought 14,415 full sheets and 75,814 blocks of four. Air-mail special delivery stamps brought in the greatest revenue. The public paid \$32,675.84 for 51,056 blocks of four and \$183,488 for 5,734 full sheets of air mail stamps.

At a recent press conference Mr. Farley promised that no new stamps are being planned for the present. There is constant pressure being brought by congressmen and others however, who desire prominent characters and places to be commemorated through this medium.

It is quite interesting to note that Turkey has issued a Jane Addams memorial stamp in commemoration of the Istanbul conference to which came women from all the world and in which the saint of Hull House played a very important part. Newspapers have also helped to popularize philately by carry-

(Continued on page 110)

BIBLES OF YORE

By Edwin A. R. Rumball-Petre

It has been my avocation to regularly bring to America rare and ancient Bibles in the ancient and modern languages and sell them as reasonably as I can to the Libraries, Colleges, Seminaries, Churches, Collectors and Clergy of all faiths. I seldom import Bibles printed later than 1650. The earliest have been illuminated vellum manuscript Bibles of the 13th century.

Incunabula on loft dried paper, illuminated by hand, when found as Bibles, I often sell for \$200.00 and the frequent comment of those who buy is "How can you sell them for so little?" Single leaves of the First Edition of the King James version of 1611 sell for \$2.00 a leaf, and today they are framed between glass and being honored in many a Church or Library.

My customers are everywhere. Some cable me from the Old World for Bibles which I had imported from the Old World. I am not a collector, for I obtain more pleasure in distributing. My correspondents are among the great and the humble. This last year Mrs. Coolidge has written to tell me of a rare Bible known to her, and Helen Keller, the blind genius, wrote me of her pleasure over one of my treasures which had "fallen into her hands." Then I have clergymen with little money and Sunday School teachers who buy items from \$10.00 to \$50.00 by monthly installments.

I hope to see the day when every American town can boast the possession of a rare and ancient Bible to make men, women and children turn aside to honor it, and to that end I spend all the money received from sales that my representatives abroad may buy them when found. I am not a collector but I have started many a collector on his happy way.

*Dr. Albright is Professor of Church History, Evangelical Theological Seminary, Reading, Pennsylvania and Professor of Graduate Church History in Temple University, Philadelphia, Pa. He may be addressed care of Church Management, Auditorium Building, Cleveland, Ohio.

If you collect stamps or are interested in starting a stamp collection, let me know your needs and I'll do my best to supply them. I specialize in fine stamps on approval by countries.

WOODROW MALONEY
608 Washington St. Reading, Pa.

Collect Precancel Stamps

300, all different, U.S. precancels and 52 page handbook on precancels, only \$1.

We also buy precancels.

ADOLF GUNESCH
159 N. STATE CHICAGO, ILLINOIS

RARE AND ANCIENT BIBLES

The Rev. Edwin Rumball-Petre, Grace Court Chambers, Brooklyn, New York, imports regularly Coverdales, Tyndals, Great Bibles, Genevas, Bishops', early King James, Douays, Vulgates, Polyglots, Hebrew, Latin and Greek texts and biblical incunabula. No Bible less than 300 years old. Catalogue gratis.

AUTOGRAPHS, DOCUMENTS, MANUSCRIPTS OF AMERICANS OF ALL TIMES or RELATING TO AMERICA, HISTORICAL AND LITERARY, purchased for immediate cash. Fine Single pieces as well as Collections.

Also accumulations of such material in large quantities.

WANT LIST ON REQUEST

THE AMERICAN AUTOGRAPH SHOP
MERION STATION, PA.

U.S.A

Go Back a Month...

Turn to page 16 of the October issue of Church Management and note the splendid program of choir music outlined for volunteer choirs by the Lutheran Ministers' Association of Pittsburgh.

Volumes One and Three of The Choir Library collections were chosen by the music committee of the Association for this demonstration, because they contained all but two numbers of the program.

We will gladly send an announcement giving contents of all volumes, and unusually low prices, on request.

THE CHOIR LIBRARY, Inc.
WEST LAFAYETTE INDIANA

(Please mention Church Management)

MOTION PICTURES

For Your Church

16mm and 35mm SILENT and SOUND

Also . . .

PROJECTORS OF ALL KINDS FURNISHED WITH NO CASH PAYMENT IF YOU BOOK YOUR PICTURES FROM US

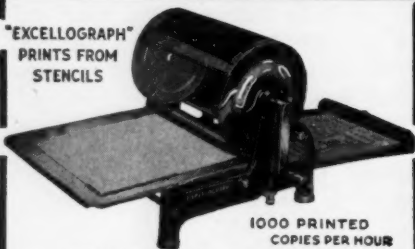
16 Years Serving the Churches

Send for FREE Catalogue—

IDEAL PICTURES CORP.

30 East 8th Street CHICAGO, ILLINOIS

"EXCELOGRAPH"
PRINTS FROM
STENCILS



1000 PRINTED
COPIES PER HOUR

EXCELOGRAPHS AND SUPPLIES
"EXCELOGRAPH DELUXE" prints (reproduces) ANYTHING Typewritten, Penned, Drawn or Traced. Prints in colors. Prints 25 copies per minute. INSIDE INKING. LOWEST PRICED OPEN DRUM MACHINE ON MARKET. INVESTIGATE "EXCELOGRAPH." Folder, Work Samples, Testimonials Free.

Pittsburgh Typewriter & Supply Co.
Suite 515 PITTSBURGH, PA.

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request.

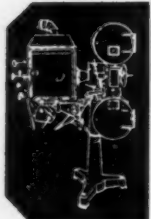
REDINGTON CO. Dept. B SCRANTON, PA.

CHURCH FURNITURE

Everything for Church and Sunday School use. From Factory to You. Fine catalog free.

DeMoulin Bros. & Co.

1163 South 4th St., Greenville, Illinois



MOVIE EQUIPMENT. Complete Stock. New and Factory Rebuilt Moving Picture Machines, Sound Equipment, Screens, Booths, Opera Chairs, Spotlights, Stereopticons, Film Cabinets, Portable Projectors, M. P. Cameras, Generator Sets, Reflecting Arc Lamps, Carbons, Tickets, Mazda Lamps and Supplies. Send for Free Catalogue "G."

MOVIE SUPPLY CO., LTD.
844 So. Wabash Ave., Chicago

Classified For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department:

Five cents per word; minimum charge, 75 cents

Address Classified Department

Forms close 5th of month preceding

CHURCH MANAGEMENT, Auditorium Bldg., Cleveland, O.

Thanksgiving Worship Folders. Two tone, sepia and brown. Reproduction of Boughton's "Puritans on the way to Church." The folder is 5 1/2 x 6 1/2 inches when folded. Inside pages blank for your own copy. If you prefer, page four also blank. \$1.00 per 100. Church World Press, Inc., Auditorium Building, Cleveland, Ohio.

Thanksgiving Offering Envelopes. Autumn scene, with church, in full colors. 2 1/2 x 4 inches in size. 45c per 100; 500 or more 40c per 100. Church World Press, Inc., Auditorium Building, Cleveland, Ohio.

While they last—2 volumes Pantomimed Hymns, fifty cents plus postage. Biblical play, "The Marked Door" with complete parts, one dollar. Write author—Alma Newell Atkins, Box 718, Winfield, Kansas.

We can use a few pastors in each state to place our Rotograph Stencil Duplicator and Bulletin Service with pastors on our promotional plan. Good commissions, and will not interfere with your regular pastoral duties. Wolf Duplicator Company, New Castle, Indiana.

For Sale—Used Pews. Oak. Good condition. A bargain. In church 32 feet wide. Seat 200. T. K. Martin, Willard, Ohio.

Christ Victorious by P. C. Herbert. This is a thirty-eight page study in the Book of Revelation. It takes the Bible book out of the realm of the fantastic, giving the historic, sensible interpretation in a language your laymen can understand. Postpaid, 25c per copy. Church World Press, Inc., Auditorium Building, Cleveland, Ohio.

Marriage and Sexual Harmony, by Oliver M. Butterfield. Sound, simple, practical, definite and detailed information about the sex relationship in marriage. A valuable booklet to place in the hands of youth contemplating marriage. Recommended by doctors, ministers and educators. Fifty cents, postpaid. Church World Press, Inc., Auditorium Bldg., Cleveland, Ohio.

"The World's Greatest Passion Play," depicting the entire Story of the life of CHRIST. This Crowning Achievement is more elaborate than the OBERAMMERGAU Stage Play, complete story in 5 reels. (NEW) 16 MM. Safety Film. Religious! Soul-Stirring! Heart-Reaching! Rent or Purchase. Write—Hemenway Film Co., 37 Church St., Boston, Mass.

Stereopticon Slides: Sermons—Lectures—Stories! Seeking the Lost; Prodigal Son; What Think Ye of Christ? Yellowstone Park; David Livingstone; Abraham Lincoln; Ben Hur; Other Wise Men; In His Steps; Sign of the Cross; Her Mother's Bible; One of His Jewels; Pilgrim's Progress; Passion Play; Boy Scouts; Esther; The Man Without a Country. Any song you desire. Slides made to order. Christmas and Easter specials. Postal card brings complete list. Standard Slide Bureau, Oberlin, Ohio.

Marriage Certificates—Wedding Books. Samples sent upon request. Ask for new catalog just out, make your selection, return the samples, or keep them at 25% discount. Paragon Publishing Co., Lexington, Kentucky.

Church Workers' Exchange

Church Business Executive. Executive and financial secretary experienced in both organization leadership and finance—both local and capital funds. Box L, Church Management.

USED PEWS

We have excellent modern used Pews for sale. Low prices. Sample sent for inspection. Send list of Pews required.

Renovated Pew Co.

Janesville

Wisconsin

INDIVIDUAL COMMUNION SERVICE



Send for Folder and SPECIAL OFFER at low prices. Tray and 36 glasses \$6.50 up. Glasses \$1.00 dozen. Outfits in Aluminum, Chromium Plate, Silver Plate, Polished Wood, etc. Collection and Bread Plates. Pastor's Sick Outfits, etc. Thomas Communion Service Co. Box 540 Lima, Ohio

HAMMERMILL 20 Lb. BOND LETTERHEADS AND ENVELOPES

Printed to Your Order, Neatly Boxed, Prompt and Postpaid

	Price per	100	250	500	1000
Letterheads, 20 lb. Bond White or Colors, any size		\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to match, 3 1/2 x 6 1/2		1.00	1.75	2.50	4.00
Both Letterheads and Envelopes		1.50	2.50	4.00	7.00
Letterheads 8 1/2 x 11 with Envelopes 4 1/2 x 9 1/2		2.00	3.00	5.00	9.00
Letterheads 7 1/4 x 10 1/2 with Envelopes 3 1/4 x 7 1/2		2.00	3.00	5.00	9.00

We have pleased thousands of churches and pastors. Mimeograph Bulletins, Programs, Cards, Tickets, Announcements, and all forms used by Church and Pastor. Satisfaction Guaranteed. Send for Samples. BE SATISFIED.

JUST RIGHT STATIONERY J. R. S. JUST RIGHT SERVICE Dept. M., 800 Stewart Ave., COLUMBUS, O

• THE EDITORIAL PAGE •

Just How Socialistic are Preachers?

THE creation of a Methodist Layman's League which seems to have as one of its objectives the revival of individualistic experience in religion and character in contrast with socialistic tendencies has brought up anew the question of socialistic preachers. A prominent Methodist clergyman has recently written that while many of his brethren are interested in social justice, he knows very few who are out and out socialists. On the other side there are some who seem to think that every pulpit is waving a red flag.

If a preacher is a socialist—or a communist—I can see no reason why he should be ashamed of the fact. Personally the writer has lost any socialistic tendencies he may have had at any time in the past. He still believes in social justice; he believes in a more fair distribution of wealth; but to his mind the present federal administration has demonstrated beyond a question of a doubt that government is unqualified for the execution of large industrial enterprises or the expenditure of large sums of money. Evidences increase every day of inefficiency, mal-distribution and confusion. Any capitalistic institution would have died a natural death had it permitted the irregularities which are accepted as a common thing in government administration.

A preacher has a right to select his own political philosophy. Either socialism or communism can probably be reconciled to the New Testament philosophy as much as capitalism. I do not think that any of the three can find much evidence for themselves in the New Testament spirit.

But an answer to the question of how much socialism has influenced the ministry is a comparatively easy one. All that is necessary is to refer to the survey made some months ago by Mr. Kirby Page.*

One of the questions asked of the responding clergymen was "If you favor a cooperative commonwealth, which political system seems to you to offer the most effective method of achieving this end? 20,870 ministers replied to this question. 5,879 voted for socialism; 123 voted for communism.

The figures for the Methodist clergy were these: 5,500 ministers replied: 1,845 or 34% voted for socialism; 22, or less than 1%, voted for communism.

That is probably a pretty accurate figure. The survey was made some months ago. It is quite possible that some of these men have gone through an experience similar to the writer of this editorial. Their hunger for social justice may remain as strong as earlier but they may now have doubts of any government being able to successfully execute such an order as a socialistic system would hand over to it.

But on the whole, these figures are authentic. They will show just what any group is up against which feels that socialism is endangering the Church.

What have the Sects to Offer?

MORE and more, throughout out cities and towns, there are arising evangelistic missions or Gospel sects, which secure buildings for worship and start aggressive programs without benefit of church comity. No census of such organizations has been taken so it is hard to give an estimate. But ministers in a city of 150,000 recently estimated that there might be fifty scattered throughout their streets. Some of them had reached a real size in membership. The editor of a daily paper, in another city, advised me that the missions in his city had reached a place where his paper considered them better than the churches for advertising credit.

Just why is it that people pass by churches with many empty pews to worship in an unattractive mission. The custom, on the part of ministers, has been largely to ignore them or to pass the entire subject by saying, "They are purely an appeal to the emotions." But the time has come for a more serious consideration of the matter.

The churches have many things these sects do not have. They have better physical equipment. They have attractive buildings and organs. They have the physical atmosphere for worship. On the whole the churches have the better preaching. To be more exact, let us say that they have more intelligent preaching.

The churches have a social message which the missions do not have. They are interested in human betterment by social evolution and progress. Their pulpit has a knowledge of the Bible and its origins which the mission speakers do not possess. They are more closely in touch with academic thought.

On the other hand, the missions and sects have some things which the churches lack. They have a positiveness in preaching. A critic might say that it is based upon ignorance. I recall the man who said that he always preferred first year seminary students for his preachers because they were so sure of their faith. Friends of the sects would say that they have positive convictions because of their spiritual experiences. Both analyses share in the truth.

Then the missions have a warmth of brotherhood. While they lack social vision they do rub humanity shoulder to shoulder. They know little about academic socialism but they have a pair of shoes handy for the man who needs them, a loaf of bread for the one who is hungry.

There is an emotionalism in their ministry which is probably more of an asset than a debit. Life has little color to offer its submerged classes.

*This survey "20,870 Clergymen on War and Social Justice," may be secured at 25c each from Mr. Kirby Page, 3947 48th Street, Long Island City, New York.

The quest of emotional outlet naturally turns toward religion. The intellect fails when the heart cries for expression. The missions have been much more successful than the churches in meeting the emotionally hungry people.

The real test of our ministry today is to keep our intelligence, to harmonize our theology with our intellectual convictions, and then to emotionalize our messages so that our preaching may be that of the prophets instead of the scribes. The average preacher can do this if he really seeks to do so. Too often, during the past generation, academic preaching has been confused with scholarship. Phillips Brooks is a splendid example of a preacher who could combine these qualities. His sermons never departed from high intellectual and moral qualities. Yet he had the human passion which warmed them into emotionalism. It would be worth the while of preachers today to study the messages of this great preacher of a past generation.

Unified Service Here to Stay

MANY innovations in church programs remain but a season or two. But the Unified Service seems to have the qualities of permanency. It has now been in operation for some years. Each year sees a few more churches added to the list using it. Not always, but usually the results of a period of experimentation make possible its permanency.

The Glenville Baptist Church of Cleveland has used such a service for more than two years. The pastor, Walter O. Macoskey, has given me some interesting statistics regarding its use in his church.

Church School Attendance (Average for the Year)		
1932*	1933	1934
246	279	288
Attendance at Worship Service (Average for the Year)		
210	324	330

(Continued from page 107)

ing daily or weekly columns devoted to the hobby.

Will You Join the Ranks?

This is not the time or place to discuss specific values of particular stamps. We do not propose in these columns to dispute evaluations by Scott or any other appraiser. However, it should be said that wide-awake philatelists must constantly be alert to discover some new legitimate type of collection. It is just absolutely impossible that any one collector shall be able to obtain a specimen of every stamp known to have been printed, and to have it in every possible variety. This is what makes the game all the more interesting. Even though you may not have them all, you may be able sometime perhaps to have one of the best collections of a certain type. A local collector here for example has a rare collection of Civil War Revenue stamps. Some will specialize in foreign stamps, the stamps of a single nation, American stamps of various peri-

ods. The sky is the limit really as to the type of collecting you may do. It is far the best to select a limited field and to let your collecting be done intensively there. Other finds may be traded in any city or hamlet of our land for perhaps just the very thing you need for your collection. From time to time we hope to have this page become such a medium for listing specific trades between collectors themselves and between dealers and collectors.

A Tip to Amateurs

One amateur has several friends in offices which receive a great deal of mail. These friends save ALL the incoming stamps for him. He rarely finds any stamps of much value but always carefully picks out and mounts the good specimens of current stamps. He mounts them fifty to a page and finds that they are ready material for trade with dealers who use them in making up stamp packets.

The age of a stamp does not determine its value. Rarity is the determining

A check-up of the church school attendance shows that 85% of those attending the class instruction remain for the worship service.

O. R. Gratton, pastor of the First Methodist Episcopal Church, Saint Joseph, Michigan writes the editor regarding the change in preaching which is necessary with so many children in the audience. "The regular service proceeds except that the pastor must necessarily level his guns for the children as well as the adults, and frankly, the adult likes the idea."

It will pay the reader to look around and study the churches which are now using the unified or expanded service. There is much in it worthy of study and commendation. On another page we are printing an article which shows the step by step adoption of the unified service by the First Christian Church, Fullerton, California.

*In 1932 the old dual system of services was still in use.

The Right to Be Neutral

OF course the test of pacificism comes only when a nation is threatened with war. While it is not imminent it is as easy to be pacific as it is to be a Democrat. But when war clouds gather, and social justice is threatened, a real test comes.

The statement in *The Christian World* by F. W. Norwood of London's City Temple gives one concern here. Dr. Norwood has led many of us to the resolution never to sanction war. But in this statement he says:

"Have we a right to be neutral in trade or arms where, on the one hand, you have an unspeakably powerful nation ready to strike and, on the other hand, a weak and defenseless people?"

And again:

"I should be quite willing to go and serve the Abyssinian people as a padre, for they do not forget that they are professing Christians like ourselves."

We in America are so far away from war clouds that we still stand on the rocks of neutrality. But the testing time may come—and come soon.

factor. The perfect preservation of a stamp always increases its value.

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS - LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
ROOM 362 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

Church Furniture

Complete sets or individual pieces built to order. Communion Tables, Pulpits, Reading Desks, Baptismal Fonts, Pews, Pew Cushions, Altar Crosses, Collection Plates.

Write for catalog

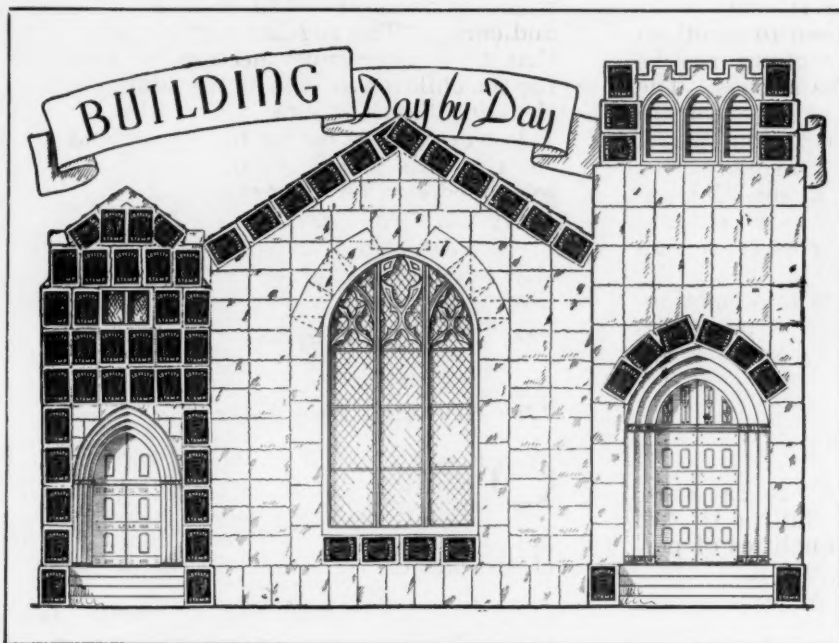
● KELTSNER MFG. CO., 81 Main St., Ashley, O. ●

GOWNS
MODERATELY PRICED
FINEST QUALITY MATERIALS

CHOIR   PULPIT

WRITE FOR SAMPLES
E. R. MOORE CO. EST. 1907
932 DAKIN ST. CHICAGO, ILL.

Raise Money With Loyalty Stamps



No. 1 The Visual Method

THE large picture chart, 20x24 inches, shown on the left, is hung on the wall. As the stamps are purchased they are pasted on the building. It requires 200 stamps or \$10.00 to cover one chart; ten charts and 2000 stamps raise \$100.00.

TO raise \$100.00 you will need ten charts and 2000 stamps, the price is \$3.35. To raise \$300.00, thirty charts and 6000 stamps are needed; price \$8.50, to raise \$500.00 you will need fifty charts and 10,000 stamps; price \$12.00.

Special Sample Offer

To enable you to put this money-raising plan before your church we will send you one sample chart and 200 stamps, sufficient to cover it, postpaid, for thirty-five cents.

No. 2. Pledge Cards and Stamp Books

THIS plan uses stamp books holding fifty stamps each. Each book filled means \$2.50. The system is sold complete with stamps, stamp books and pledge cards. To raise \$100.00 requires 2000 stamps, 50 pledge cards, 50 stamp books. The cost is \$3.35; to raise \$300.00, 150 books, 150 pledge cards, 6000 stamps, for \$7.50. For a \$500.00 fund you will need 250 pledge cards, 250 books and 10,000 stamps. The cost is \$10.00. To raise \$1000.00 you will need 500 pledge cards, 500 books, 20,000 stamps. The cost is \$18.00. In each instance the name of your church and amount of the stamp issue is imprinted on the front of books.

A reproduction of the loyalty stamp at the right cannot give an adequate picture. The stamp itself is printed in bright coated paper in two colors. It has an attractive visual appeal.

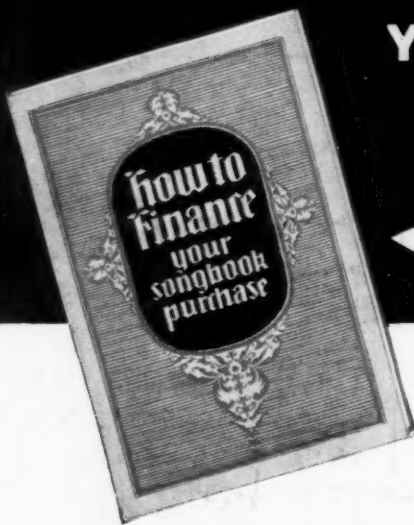
Sample set of Book material for 10c.



CHURCH WORLD PRESS, INC.

AUDITORIUM BUILDING

CLEVELAND, OHIO



YOU *Can* RAISE MONEY FOR NEW HYMNALS!

THIS FREE BOOK TELLS YOU HOW

LET'S take another look at those songbooks you're using in Church and Church School rooms. Soiled, tattered, torn, bedraggled. Certainly you **do** need new books. No argument there! But where is the money coming from? The Church treasury won't stand the strain; can't budge the budget another dollar. Ah, but there is a way—indeed, there are a **dozen** time-tested ways—to raise money for Songbooks. Interested? Then mail the coupon below for your **FREE** copy of the book, "How to Finance Your Songbook Purchase." Select the plan that best meets **your** needs—and you'll be singing joyously from those new books almost before you know it!

THE COKESBURY HYMNAL

The Hymns All America Loves

OF all the stirring hymns ever composed, what is your favorite? You will find it in the Cokesbury Hymnal. For here are the great hymns of all time—songs that have comforted, inspired and uplifted human hearts through years uncounted. No committee of "critics" or "experts" built this book. Before ever a selection was made, we set about asking people to tell us the songs they **loved** to sing. And it is these rafter-ringing hymns that dominate the **Cokesbury Hymnal**. Do you wonder, then, that a handful of Southern states, alone, has

clamored for more than **two million** copies of this truly great book?

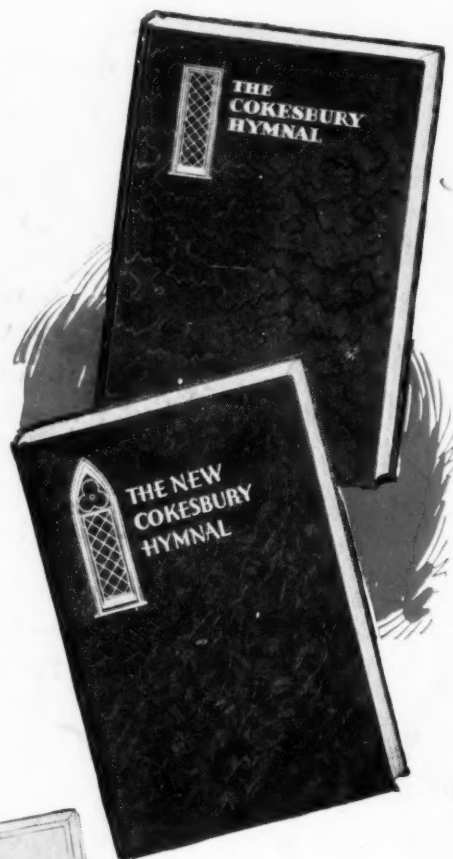
Yes, the **Cokesbury Hymnal** is a big book—288 pages, 5½x8 3-16; 300 musical numbers; 12 pages of responsive readings; complete topical, title, and first-line indexes; fully orchestrated. Yet the cost, in waterproof, verminproof Roxite cloth binding is only \$40.00 per hundred; in heavy, tough manilla, sidestitched and reinforced with cloth at the back, the price is \$25.00 per hundred. You **must** see it before you select **any** song book. Get your sample at once.

THE NEW COKESBURY HYMNAL

New Songs and Old Favorites

WORTHY companion of the treasured **Cokesbury Hymnal** is this newest creation. Included in its 290 hymns are old and honored selections, too precious ever to discard. But there are new songs, too; songs that **proved** their spiritual power; so **tuned** to the tempo of a living, **singing** church of today. And every song, old or new, is "sing-

able." But this is **more** than a song book. There are 23 pages of responsive readings; 13 pages of complete worship programs; sections devoted to children's hymns, patriotic songs, spirituals, etc. Uniform in size, binding, and price with the **Cokesbury Hymnal**. Send for your sample.



COKESBURY PRESS

NASHVILLE, TENN.

COKESBURY PRESS

Nashville, Tenn.

Send me returnable sample copy of . . . COKESBURY HYMNAL; . . . NEW COKESBURY HYMNAL—in . . . Roxite or . . . Manila Binding— . . . Round or . . . Shaped Notes. SPIRITUAL LIFE SONGS— . . . Round or . . . Shaped Notes. Include my copy of "How to Finance Your Songbook Purchase"

Name

Address

City State

Church and Denomination

Pastor

Address



America's Biggest

SONGBOOK BARGAIN

142 Hymns—Only 12½c

Spiritual Life Songs is not a cheap book. But it is amazingly inexpensive. Editorially and mechanically, it shares the excellence of the larger Cokesbury Hymnals. A little book with big possibilities. Excellent for evangelistic work, yet by no means limited to revival services. 142 powerful hymns for the small church, church school, adult classes, mid-week services. We believe it has no equal. Examine a sample and see for yourself.

ONLY
\$12.50
PER
100